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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th November 1911.

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LIST OF NEWSPAPERS.

[Corrected up to the 24th August 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Bangaratna"	Krishnagar ...	Weekly ...	Kanai Lal Das, Karmokar, age 24	1,500
2	"Bangavasi"	Calcutta	Do. ...	Behary Lal Sarkar, Kayastha, age 54; Hari Mohan Mukherji, Brahman, age 43; Satyendra Kumar Bose.	15,000
3	"BankuraDarpan" ...	Bankura	Do. ...	Ram Nath Mukherji, V.L M S., Brahmin, age 50; Bisvanath Mukherji, B L., age 48 years, Brahman.	453
4	"Basumati"	Calcutta	Do. ...	Sasi Bhusan Mukherji, age 45 years; Hari Pada Adhikari, age 40; Mani Lal Banerji, age 35.	17,000
5	"Birbhum Hitaishi" ...	Bolpur	Do. ...	Raj Ranjan Sen Gupta, age 45 ...	732
6	"Birbhum Varta" ...	Suri	Do. ...	Debendra Nath Chakravarti, Brahmin, age 37,	948
7	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Prabodha Nanda Sarkar, Kayastha ...	900 to 1,000
8	"Chabbis Pargana Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, B.A., Kayastha, age 28.	500
9	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dina Nath Mukherji, Brahmin, age 45	1,200
10	"Dainik Chandrika" ..	Calcutta	Daily ...	Hari Dass Dutt, Kayastha, age 40 ...	500
11	"Education Gazette" ...	Chinsura	Weekly ...	Pundit Nibaran Chandra Bhattacharyya, Brahmin, age 55 years.	1,400
12	"Hindustan"	Calcutta	Do. ...	Hari Das Dutt, Kayastha, age 40	1,000
13	"Hitavadi"	Ditto	Do. ...	Anukul Chandra Mukherji, *Editor*; Jogendra Kumar Chatterjee and Manindra Nath Bose, *Sub-editors*.	30,000
14	"Jagaran"	Bagerhat	Do. ...	.....	About 200
15	"Jasohar"	Jessore	Do ...	Ananda Charan Chaudhury, Kayastha, age 36; Surendra Nath Mitra, Kayastha.	500
16	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 47, Brahmin,	500
17	"Khulnavasi"	Khulna	Do. ...	Gopal Chandra Mukherji, Brahman, age 50.	500 to 600
18	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghose, Kayastha, age 40.	500
19	"Medinipur Hitaishi ...	Midnapore ...	Do. ...	anmatha Nath Nag, Kayastha, ag 34.	500
20	"Muhammadi"... ...	Calcutta	Do. ...	Muhan ad Akram Khan, age 36; Akbar Khan.	1,000
21	"Murshidabad Hitaishi" ...	Murshidabad ...	Do. ...	Bonwari Lal Goswami, Brahmin, age 45.	162
22	"Navajivani-o-Swadeshi Christian."	Calcutta	Monthly ...	Revd. Lall Behari Shah, Native Christian age 52.	300
23	"Nayak"	Ditto	Daily ...	Rajkumar Sen, Baidya, age 28 ...	3,000
24	"Nihar"	Contai	Weekly ...	Madhusudhan Jana, age 42	300
25	"Pallivarta"	Bongong	Do. ...	Charu Chandra Roy, Kayastha, age 37	500
26	"Pallivasi"	Kalna	Do. ...	Sosi Bhusan Banerji, Brahmin, age 46	About 450
27	"Prachar"	Calcutta	Monthly ...	.....	
28	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, Brahmin, age 46; Banku Behari Ghose, Goala, age 40.	650
29	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, Brahmin, age 62.	508
30	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, Brahmin. age 40.	About 700
31	"Ratnakar"	Asansol	Do ...	Satya Kinkar Banerji, Brahman, age 25.	600
32	"Samaj"	Calcutta	Do. ...	Sarat Kumar Mittra; Bihari Lal Ray, B.A.; Saroda Charan Mittra, chief contributor.	1,000
33	"Samay"	Ditto	Do. ...	Adhar Chandra Das	500
34	"Sanjivani"	Ditto	Do. ...	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	10,000
35	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta	Do. ...	Rasik Mohan Chakravarti, Brahman, age 38.	3,000
	HINDI.				
36	"Bara Bazar Gazette ...	Calcutta	Weekly ...	Chaturbhuj Aditihya, Brahman, age 30 years.	300
37	"Bharat Mitra" ...	Ditto	Do. ...	New Narain Sing, age 39; and Amrita Lal Chakravarti, Brahmin, age 48.	3,200

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI—*concld.*				500
					1,000
38	"Bihar Bandhu" ...	Patna	Weekly ..	Nand Kisor Das Surma, age 32 ...	1,250
39	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, Kayastha, age 37 ...	3,000
40	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. Dr. A. Nottrott	3,000
41	"Hindi Bangavasi" ...	Calcutta	Weekly ...	Hari Kissen Jouhar, Khettri, age 35	
42	"Hitvarta"	Ditto	Do. ...	Rao Purandkar, Mahratta, Brahmin, age 29.	209 (This number fluctuates.)
43	"Lakshmi"	Gya	Monthly ...	Madho Prasad, age 32	600
					520
					600
44	"Marwari"	Calcutta	Weekly ...	R. K. Tobeevala. Hindu, age 40 ...	2,000
45	"Mithila Mihir" ...	Darbhanga ...	Do. ...	Bishno Kanta Jha,	300
46	"Sattya Sanatan Dharm" ...	Calcutta	Monthly ...	Radha Mohan Gokulji, Vaisya, age 41	
47	"Shiksha"	Arrah	Weekly ...	Shukhul Narain Pandey, Brahmin,	300
48	"Sri Sanatan Dharm" ...	Calcutta	Do. ...	Ambika Prasad Bajpa; Sew Narain Lall.	
49	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Sangeswar Prasad Sarma, Sebban by caste.	
					1,000
	PERSIAN.				
50	"Nama-i-Muqaddas Hablul Matin."	Calcutta	Weekly ..	Seyyid Jalaluddin, Shiah, age 60 ...	
					500
	URDU.				400
51	"Al Punch"	Bankipore ...	Weekly ...	Syed Ahsan, Muhammadan, age 40 ...	617
52	"Darus Sultanat" ...	Calcutta	Do. ...	Quasi Abdul Latif, Muhammadan, age 37.	
53	"Star of India" ...	Arrah	Do. ...	Munshi Muhammad Zahirul Haq, Muhammadan, age 60.	
					.....
	URIYA.				.....
					336
54	"Garjatbasini"... ...	Talcher ...	Weekly ...	Bhagirathi Misra, Brahmin, age 42 ...	450
55	"Sambalpur Hitaishini" ...	Deogarh, (Bamra) ...	Do. ...	Dinabandhu Garhnaik, Chasa, age 36.	900
56	"Samvad Vahika" ...	Balasore	Do. ...	Kasinath Panda, Brahmin, age 36 ...	600
57	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Ram Tarak Sen, Tamuli, age 49 ...	
58	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy ...	
59	"Utkal Varta"... ...	Calcutta	Do. ...	Moni Lall Moherana, Karmokar, age 47.	

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 24th August 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Hindi Biharee" ...	Bankipore ...	Weekly.		
2	"Bajrangi Samachar" ...	Jamore (Gaya) ...	Monthly.		
3	"Sulabh Samachar" ...	Calcutta	Weekly.		
4	"Moslem Hitaishi" ...	Calcutta ...	Weekly ...	Sheikh Abdur Rahim, Muhammadan.	
5	"Vartavaha" ...	Ranaghat ...	Weekly		
6	"Viswadut" ...	Howrah ...	Weekly.		
7	"Rajsakti" ...	Purulia ...	Weekly.		
8	"Bharat Mitra" ...	Calcutta ...	Weekly.		
9	"Mahamaya"	Chinsura ...	Weekly.		
10	"Durbar Gazette"	Calcutta ...	Weekly.		

Name of Publication.	Where published.	Language.	Name, caste and style of Editor.	Circulation.

I.—Foreign Politics.

Funds for the sufferers of Tripoli.

NAMA-I-MUQADDAS HABLUL MATIN, Nov. 6th, 1911.

THE *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 6th November publishes a list of subscribers to the fund started for helping the wounded and the survivors of those who have been killed by the Italians in Tripoli. The fund is being raised by the Red Crescent Society and the list published is headed by Hon'ble Gholam Hussain Kasim Arif.

The war.

NAMA-I-MUQUDDAS HABLUL MATIN, Nov. 6th, 1911.

2. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 6th November writes :—

The atrocities of Italy have not only shocked the Muhammadans but have made many to doubt if there is anything like the laws of war and civilisation, and to ask if it is not the peculiar feature of the Christian character to be terribly shocked when a few co-religionists of theirs are ill-treated by a non-Christian Power but to look on calmly when a Christian Power murders the old and the infirm, the women and the children of another faith in cold blood. The attitude of the Powers towards Turkey during the Armenian trouble and Italy's barbarities in Tripoli, as wired by Reuter and certified by two European eye-witnesses, will bear out the above statement.

Events in Tripoli referred to above go to show that a European Power does not hesitate to sacrifice the dictates of civilisation, humanity and justice at the altar of self-interest whether of its own or of any other Christian Power.

Sir Edward Grey, the British Foreign Minister, was very much annoyed at the questions put to him in the House of Commons regarding the murder of Arab women and children, but found it to be his bounden duty to send troops to south Persia simply because an English lady was attacked by some robbers in a disturbed tract of Persia.

The simple reason is that the attacked woman was a Christian, while those murdered in Tripoli were Muhammadans.

The Emperor of Germany, the avowed friend of the Musalmans, while addressing some Christian missionaries advised them to check the progress of Muhammadanism in Africa, which would otherwise be a menace to European settlers there.

Wonderful indeed! The Christians, in face of these glaring facts, are humane and without a religious bias, while the Muhammadans are accused of fanaticism.

The Pope of Rome, who professes to be a well-wisher of humanity and the Deputy of Jesus Christ, handed over his photo to the Italian Admiral for being exhibited on his man-of-war so as to encourage the soldiers to gain a victory over the Musalmans. The Bishops of Italy are exciting the Christians against the Muhammadans; in fact an Italian gentleman in London has expressed his opinion that the Muhammadans should be turned out of Europe at least and be reduced to the condition of the Jews, having no home of their own.

The telegrams of the week, however, speak of the defeats which the Arabs and Turks, exasperated by the barbarous murders of their women and children, have inflicted on the Italians, and although there is no hope that Italy would get any footing in Tripoli, she yet impudently asks the Powers to prevail upon Turkey to surrender that country to her. Turkey, if left alone, is certain to teach Italy a lesson and make her reap the consequences of her aggressive conduct, but is afraid that in case of success all the Powers would bring every pressure to bear on her to forego all her claims against the enemy.

The moral of the Turko-Italian war is clear. If the Muhammadan Powers do not make up and join hands their fate is sealed in as much as they are sure to be deprived of their hearth and home by the Christian Powers.

War in Tripoli and Indian Muhammadans.

HITAVARTA, Nov. 16th, 1911.

3. The *Hitavarta* [Calcutta] of the 16th November cannot sufficiently praise the Muhammadan brethren for the unity and mutual sympathy among them, as manifest from their enthusiam in raising funds for the help

of the Turks in their present trouble, owing to the Italo-Turkish war which has greatly agitated the Indian Muhammadans.

The paper advises them, however, to extend their pecuniary help for the relief of wounded soldiers and widows and orphans of those killed in war and not to feed the war. In this way they will be able to afford help to the Turks without transgressing the rules of neutrality enjoined by their sovereign.

DURBAR GAZETTE, Nov. 17th, 1911.

Has the Turko-Italian war anything to do with religion?

4. The *Durbar Gazette* [Calcutta] of the 17th November reproduces an article from the *Comrade* which, commenting on an article of the *Pioneer*, says we agree with the *Pioneer* in holding that religion is not the cause of the present invasion by Italy, but it is the desire of extending her empire and subjugating other countries. In this age religion has ceased to be the prime motive. The cause of one neighbouring empire preying upon and devastating another cannot be Christianity or her peace-loving nature, but it is often the fear of receiving similar treatment from the others. The law of 'Tit for tat' is now-a-days more powerful than the Divine Commandments, "Thou shalt not kill" and "Thou shalt not steal." Times have now changed and people do not care so much for religion as they do for obtaining their own selfish motives. Though the Europeans do not connect religion with politics yet, at the time of devising means for harassing the people of a different religion or nationality, the cloak of religion is put on. If carefully looked into, the history of the relation of Turkey with other European or non-European Powers would show that the latter have always made combined efforts to curb her spirit or to weaken, humiliate or overthrow her. In reply, it may perhaps be said that such is the case with all countries which unfortunately happen to be weak, for a living nation is sure to make progress, and the times favour the best and the ablest people. But there is no doubt that to check the progress of Turkey is as impossible as to divert the direction of the air or to turn the waves of the sea.

MUHAMMADI, Nov. 17th, 1911.

Proposal to supply Turkey with "Dreadnoughts."

5. Referring to the proposal made by the Musalman students of the Edinburgh University to the effect that all Musalmans in the world should contribute with a view to supply Turkey with "Dreadnoughts," the *Muhammadi* [Calcutta] of the 17th November says:—It goes without saying that every Musalman sympathises with this proposal, and ought to help to increase the naval strength of Turkey.

HINDI BANGAVASI, Nov. 20th, 1911.

Agitation among the Muhammadans.

6. Making a quotation from the English journal *Outlook* on the subject noted in the margin the *Hindi Bangavasi* [Calcutta] makes the following observation in the opening paragraph of its descriptive article on the war in Tripoli:—

Great agitation prevails among the Muhammadans of Egypt and it is not absent among their co-religionists in any other part of the world. This has led many foresighted people to think that when this agitation reaches its highest pitch it will be no wonder if millions and millions of the Muhammadans take up arms against Italy.

MUHAMMADI, Nov. 17th, 1911.

The effect of the Turko-Italian war on the Musalman world.

7. The *Muhammadi* [Calcutta] of the 17th November says that the reverses of Turkey in Tripoli have inspired all Musalmans with a feeling of unity, a desire to work together and to feel for each other, sinking all selfish and sectarian differences. There is nothing wrong, nothing unworthy in this feeling—religious intolerance forms no part of it. It is a feeling bred by the necessity of self-preservation and consequent self-help and is characterized by a divine fellow-feeling and an unflinching and glowing faith in Islam.

NAMA-I-MUQADDAS HABLUL MATIN, Nov. 6th, 1911.

Duties of the Persians.

8. Referring to the political revolutions in Morocco, Tripoli and China, Russia's activity in the East, the affairs in Balkan States and the Turko-Italian war, the revolutionary spirit working in Persia, which may explode at any moment, as well as Russia's threats to the Persian Government, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 6th November says that though we are far away in the east and cannot pretend to know about Persia and its people more than those on the spot, we have no hesitation in saying that their constant fear has humiliatted the people on the one hand and increased the audacity of the neighbours on the

other. If the Persians accede to the demand of Russia to-day the result will be more demands to-morrow. She cannot leave Persia alone until and unless the people give up their fear and stand firm, when alone she will withdraw. This is the time for the Persians to lay aside all selfish motives and with united strength present a bold front to their enemies. The spiritual leader should not remain content with protests only but should report to preach boycott; inactivity now would make him useless hereafter. The fate of Tripoli and Morocco should be a lesson to the Persians who should now be able to know the real object of the Europeans and what is in store for their family and religion. They should bear in mind that no Power, however strong, can rule over thirty millions of people bound by the same social ties and faith. Persia's troubles are of her own making and more due to domestic quarrels than to any overwhelming strength of the neighbours.

9. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 6th November says that the telegrams of the week have confirmed its predictions about the inevitable future of Persia, viz., the growing demands of the neighbours in proportion to the submission of Persia in satisfying one demand after another, simply owing to the terror in which she stands of the two Powers. It is a foregone conclusion that England and Russia would not allow any reforms in Persia which would tend to reduce their influence in that country, hence their tricks with Mr. Shuster from the very moment he entered upon his duties to improve the finances which are the pith and marrow of all other reforms. The English, though not playing any active part in this affair, are indirectly helping the cause by supporting Russia in all she does to hamper Mr. Shuster's work. Tricks having failed, Russia has now resorted to threats by calling upon the Government to apologise for what she considers to be an insult offered to the Russian Consulate in posting Persian guards over the property of Shua-us-Sultanat on pain of Russian's occupying Gilan and Mazindaran, although Mr. Shuster was well within his rights in seizing the above property to which Russia herself admits Persia's claims.

Complications.

NAMA-I-MUQADDAS HABLUL MATIN, Nov. 6th, 1911.

The object of the ultimatum, however, is to worry Mr. Shuster, so as to make him either resign his post or do nothing useful that might stand in the way of the aggressive interest of Russia in Persia. The English have created further complications by sending their troops to southern Persia.

The refusal of Persia to accede to the wishes of Russia, and the latter's turning a deaf ear to Persia's representations may be construed as having terminated the amicable relations between the two countries.

10. Referring to the transfer of Nazam-us-Sultanat from the Governorship of Fars and the nomination of Allad-ud-dowla in his place, as also to the Arabs and the Kashkaee's vacating the town, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 6th November thinks that the Governor-elect is not likely to fare better, seeing that the authorities at Teheran are not willing to support him and the English do not like his rule. These misfortunes, in the opinion of the paper, would not come to an end unless the authorities at Teheran give up their selfish motives and mutual quarrels. All murders and bloodshed which afford a good pretext to the neighbours for strengthening their power and influence in the country, are the outcome of the dissensions at the centre. The authorities at Teheran, it would appear, have lost their senses, inasmuch as they do not see that their foreign enemies would be still at their doors and thwarting their activities even when they have got a victory over their rivals at home. Are they ignorant of the objects and tricks of the Europeans? Do they not know the present condition of Morocco and the highhandness of the Italians? Do they not know that the foreign enemies have got no special regard for any particular person, and if they express their hostility towards their rivals at home it is simply to increase their own influence. Whenever foreigners enter a new country they play a thousand tricks, such as spending money, sowing seeds of dissension, etc., among its people, and express their like for one and their dislike for another, their real object all the while being simply to deprive the country of its sovereign rights and liberty, never mind whether the inhabitants are Kashkai or Bakhtiari, Kavam or Nezam.

Shiraz.

NAMA-I-MUQADDAS HABLUL MATIN, Nov. 6th, 1911.

It is curious that the people at the centre should be so careless, and the Chiefs of Fars so ignorant as not to know why a foreigner should show himself as their friend. Have the Europeans ever been faithful to their professions of friendship with any party in any country to which they have had access? It has often been experienced that those who were in greatest favour of these Europeans have at last suffered most. Fie to such intelligence of the people, and alas for their mischievous motives! The Chiefs should know that unity among themselves is the only remedy to protect the sovereign power and nationality of the Persians.

NAMA-I-MUQADDAS HABLUL MATIN, Nov. 6th, 1911.

11. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 6th November says that finding the excitement of the people of Bushire, who desired to check the arrival of the Indian Cavalry, Moquruddowla, taking permission from Teheran, proceeded to the place and officially enquired at the English Consulate as to the numerical strength and duty of the expected troops. In reply, the English Consul wrote to say that there were only two hundred mounted soldiers who were coming, with no other purpose but the protection of the Consulates of Shiraz and Ishpahan, and no sooner the (Persian) Government restored order in the country they would be withdrawn. It was also explicitly said that the Cavalry was not intended for Bushire.

Bushire.

The Governor is also trying his best, with the help of the Alims, to keep peace, so that the neighbours may not find any more pretexts for interference in future. In his endeavours to keep peace the Governor had, in some cases, to resort to threats and chastisement, and this has made him obnoxious to some who vilify him. The people from Najaf and Teheran are asking permission to boycott English goods in a body, but there are several influential men of Bushire, who, in spite of their claims for being Musalmans, are against them and are ready to help the infidels.

The people of Bushire accuse the Governor, Moquruddowla, of being on the side of the English, but in realty such is not the case. He being an educated man, fears to take any step rashly, lest he may be blamed afterwards. The people of the town think that, Bushire being a place where the English have their greatest influence, it is not proper that a man like Moquruddowla, who has been educated in India and England and who has been known to have favoured the policy of the English, should be appointed Governor. Another objection of the people is that the telephonic wire of the English Consulate should not have been extended to the Governor's house, for all official communications between the Governor and the Consuls should take place in black and white and not through air. But these objections of the people are based upon their ignorance. The people of Bushire, too, like the rest of the Persians, are fickle-minded and lovers of a change, and cannot remain contented under one Governor for more than a few months. If they have any self-respect and if they desire to do their duty, they should at once boycott the goods of the neighbours. The Governor is also to blame for having allowed the assistant of the English Consul to see the Chiefs and Khans outside Bushire, who had once threatened that they would not allow the Indian Cavalry to pass by that way, for it was the duty of the Local Government to stop the high-handedness of such Chiefs and Khans. The Governor ought to have officially stopped such interview . . . In conclusion the paper says that some people, who were the cause of all mischief in the time of Deriabegi, and who used to live at the expense of others, now finding themselves left in the cold, are trying to create disorder in the town. The English are at present the *de facto* rulers of the Persian Gulf. However, it should be expected that the authorities at the Centre (Teheran) would take steps to reconstitute the administration of the Gulf and check the influence and highhandedness of the neighbours.

BASUMATI, Nov. 18th, 1911.

12. The *Basumati* [Calcutta] of the 18th November writes that the conclusion of the Anglo-Russian Convention and the marking off of their respective spheres of influence marked the first step towards the loss of Persian independence. Russia from the outset meant annexation, and after thwarting by all means, covert and overt, the growth of popular government in Persia, she has now openly cast off all disguise and angrily makes demands which suggest that

"Persia's ruin."

she is determined, in regard to Persia, to imitate Italy's course in regard to Turkey.

13. Under the heading noted in the margin, the *Dainik Chandrika* [Calcutta] of the 15th November expresses itself as follows:— DAINIK CHANDRIKA, Nov. 15th, 1911.

Russia's wrath against Persia.

The Persian Government wanted to confiscate the property of Prince Suares for his having espoused the cause of the exiled King. But Russia brought forward her claims and thereby she thwarted any satisfactory arrangement of the matter that might otherwise have been made. The two Governments have thus come to be at loggerheads with each other. And Russia now wants that her demands should be met within 48 hours. War seems to be the only alternative, and then the northern portion of Persia will fall into the hands of mighty Russia, the southern portion of it being for the British Government to protect. Thus, the time for a division of Persian territory is gradually approaching.

14. Referring to the *Times'* recent statement that Persia is not fully an independent country, the *Sanjivani* [Calcutta] of the 16th November asks: What sort of statement is this? Do then Russia and England want to partition Persia? Who will elucidate this mystery? SANJIVANI, Nov. 16th, 1911.

Persian politics.

15. Referring to the situation in Persia, the *Muhammadi* [Calcutta] of the 17th November prays to God to save this Musalman Kingdom from destruction. MUHAMMADI, Nov. 17th, 1911.

God save Persia!

16. The *Nayak* [Calcutta] of the 15th November, in discussing the present political situation, writes:— NAYAK, Nov. 15th, 1911.

The political situation.

Germany, by means of her Baghdad Railway scheme, has checkmated Russia and England in the Middle East. To get over the effects of this move, Russia must occupy north-western Persia and England must similarly strengthen her influence in southern Persia and the Persian Gulf. The Italian occupation of Tripoli has made the partition of Persia among Russia and England inevitable; and the work has already commenced. Signs are not wanting that Russia is determined to effect her occupation of north-western Persia without delay. And once Russia has done so, England would be bound to follow suit with similar measures for southern Persia. There is no question of any justice or mercy in all this; the world was made for the enjoyment of the brave, and Europe now being the home of brave nations is gradually coming to occupy all parts of the world. Anyway, Persian independence is now doomed, and soon probably there will be a partition of Turkey also among the European Powers. It is inevitable and it is no use shedding tears over it helplessly.

The advent of the "new spirit" has rent the Persian population in twain and left her an easy prey for Europe. The same spirit is now in work in China and there, too, it is likely to lead to the partition of China. North China and Manchuria are for the present likely to remain Imperial and loyal, while south and middle China will probably be republican. Russia and Japan are sure to profit by these internal dissensions in China, other Great Powers being kept at a distance by these two, which are now in cordial understanding with each other. So, too, in Persia, England and Russia, because of the present good feeling between them, are likely to have all their own way to the exclusion of any other Power. Germany on her part finds that she is being sought to be boycotted by Russia, England, France and Japan, and she therefore seeks to use Italy to cripple Turkey first and afterwards to take Turkey under her wing and use her as a lever against England and Russia. But Turkey cannot afford to be an enemy of England, for England's Musulman subjects befriend her in many ways. So, too, she cannot displease Russia either. Anyway there is at the present moment a lull in the political atmosphere, which cannot, however, last long, now that Russia has taken the offensive against Persia. England will follow in Russia's wake and other Powers, too, are likely to do the same in other parts of the world. A terrible situation will then be created. For Indians of all religions it is the bounden duty to pray for England's success in such a crisis, if ever it comes.

BASUMATI, Nov. 18th, 1911.

17. Referring to the Sultan of Zanzibar's abdication, the *Basumati* [Calcutta] of the 18th November writes:—

The Sultan of Zanzibar.

His Highness is said to be suffering from ill-health, and his disease is political and its germs are conveyed by the parchments of the European Foreign Offices. This disease flourishes in Asia and Africa and is incurable. All the crowns in Asia and Africa will soon roll in the dust.

HITAVADI, Nov. 17th, 1911.

18. The *Hitavadi* [Calcutta] of the 17th November says that the conduct of British Colonies towards Indians is becoming most shameful, outrageous and selfish. Recently, two Punjabi-Hindus with their wives were not allowed to land at California, and were sent back to India by the very steamer in which they had travelled. The plea on which the authorities in California did this was that the Indians had not tickets from Calcutta. Now, the dishonesty of this plea will be evident from the fact that passengers from India to Canada are not booked from Calcutta. Had any white-skinned British subject been driven out of any Asiatic country, the whole British Empire would have been in a commotion and British warships would have been sent to that country to teach its authorities a sound and wholesome lesson.

Indians in Canada; the case of two Punjabi Hindus.

BHARAT MITRA, Nov. 18th, 1911.

19. Referring to the Reuter's message that an interchange of their Asiatic and African possessions between the British and French Governments is under contemplation, as a result of which Chandernagore and Pondichery would became a part of British India, the *Bharat Mitra* [Calcutta] of the 18th November is of opinion that the French subjects of India will not like this change and will be justified if they protest against it, for they have certain privileges under the French Government which are denied to the British subjects in any part of India, such as, French India has to pay nothing to the Central Government and is entitled to send in its representative to the French Chamber of Deputies, and even in a very small town like Chandernagore the Mayor is elected by the people.

Privileges in French India.

HINDI BANGAVASI, Nov. 20th, 1911.

20. The *Hindi Bangavasi* [Calcutta] of the 20th November characterises the despatch of troops by the Foreign Powers to China on their own initiative and without any interference with the foreign subjects by the rebels as like Muhammad's action of going to the mountain as the mountain did not go to him.

Foreign troops to China.

II.—HOME ADMINISTRATION.

(a)—*Police.*

SAMAY, Nov. 17th, 1911.

21. The *Samay* [Calcutta] of the 17th November says:—

Kabulis and Peshwaris.

The Kabulis and Peshwaris are coming to India in shoals. On Sunday the 12th November, for instance, there were 301 of them who alighted at the Howrah station. They charge exorbitant prices and rates of interest for the articles that they sell and the money that they lend. And it is a well-known fact that not unoften they take the law into their own hands, committing various sorts of oppression and disturbances of the public tranquility. Moreover, the rumour goes that these people are flocking here with a view to swell the bulk of their party against the approaching *Bakr-Id* festival. Thus their visit bodes no good, whatever its real object may be.

MUHAMMADI, Nov. 17th, 1911.

22. The *Muhammadi* [Calcutta] of the 17th November draws the attention of the Bengal Government to the injury that is being done by the cotton-gambling dens that are springing up like mushrooms in all parts of Calcutta. They are ruining people and inducing young men and boys even to steal for finding money to play the game.

Cotton-gambling in Calcutta.

DAINIK CHANDRIKA, Nov. 18th, 1911.

23. The *Dainik Chandrika* [Calcutta] of the 15th November eulogises the promptitude with which the Colootolah fire was extinguished, and is of opinion that thanks are, therefore, due to the Fire Brigade. According to the paper, thanks are also due to

Thanks to the Fire Brigade.

the Commissioner of Police for the reforms that he has introduced in this brigade in so short a space of time.

24. The *Barabazar Gazette* [Calcutta] of the 18th November writes an unusually lengthy article under the marginally noted heading. BARABAZAR GAZETTE, Nov. 18th, 1911.

"The *Bakr-Id* has come."

After saying how *Bakr-Id*, one of the chief festivals of the Muhammadan community, is unlike others not productive of joy and mirth but on the contrary causes grave anxiety to the Hindus as well as Muhammadans, and is a source of increasing ill-feeling between the two communities, the paper dwells upon the origin of Qurbani, narrating the story of Abraham, and concludes that sacrifice of cow is in no way religiously enjoined on the Muhammadans.

Comparing the price of and the quantity of flesh obtained from the various animals of sacrifice prescribed by the Muhammadan religion, the paper arrives at the conclusion that the main cause why the poor and low class Muhammadans are so particular about and lay so much stress on the sacrifice of cows is their cheapness; for, educated and high class Muhammadans have no sympathy with cow sacrifice and do not take beef. But the latter find themselves unable to bring round the ignorant masses of their community to their own way.

Then the paper answers the allegation of the non-Hindus that it is a folly on the part of the Hindus to worship the cows as deities and to be annoyed at their sacrifice. No wonder, it says, if the Hindus have so much respect and love for the cow, for surely the animal, every one will admit, is the most useful and serviceable to the human race. All the articles of nutritious food, such as milk, butter, etc., which are so indispensable for health are dependent on the preservation of cattle, and the destruction of these animals is the foremost cause of the degeneration of human health and longevity. The Hindus realize this while others, though equally benefited, do not. Through their folly and selfishness the latter are not only disgracefully ungrateful to the animal, but, over and above, ridicule the Hindus.

In conclusion, the paper appeals to the Muhammadans to think over the matter cooly and, in order to earn the good-will of the Hindus and to give them the opportunity of embracing their Muhammadan fellow-subjects with brotherly affection, to abandon sacrifice of cows at the occasion of *Bakr-Id* at least, especially at mosques situated in Hindu quarters—as the Amratolla Mosque—if they find it impossible to give up cow-killing altogether, which is required not only for the realization of unity and fellow-feeling between the Hindu and Muhammadan communities but also in the interest of the Muhammadans themselves, who can derive great benefit and enrich themselves by preserving and utilising the cow.

25. The *Dainik Chandrika* [Calcutta] of the 21st November censures the unprincipled newspapers (the *Nayak* is most probably glanced at among others) which for selfish ends wrote against the Musalmans on the occasion of the late *Bakr-Id* riots at Calcutta and are now writing against the Marwaris in the same connection. We, however, continues the writer, have always held the view that both parties as well as the city police were to blame for the occurrence. It is not imperative for Musalmans to slaughter cows only for *Korbani*. Under the circumstances none but malicious and spiteful *Mullahs* would advice slaughter of cows before the eyes of Hindus. It was the unbecoming *zid* of Musalmans to slaughter cows at Amratolla which gave rise to the humiliating incidents which occurred in Calcutta during the last *Bakr-Id* festival. Such incidents are all the more regrettable in these days, as for centuries together Hindus and Musalmans have lived together peacefully as neighbours in this country, always respecting each other's religious susceptibilities. Last year it was reported that Government had decided to place the question of cow-slaughter before a Board of Hindus and Musalmans. But although about a year has rolled by since then and the *Bakr-Id* festival is again approaching, nothing has been heard of the establishment of this Board. The leaders of both the communities are willing to act in consultation with the Government in the matter. Under the circumstances, it will be highly regrettable if the scenes of last year are re-enacted this year through the indifference of the Government. DAINIK CHANDRIKA, Nov. 21st, 1911.

The Bakr-Id question in Calcutta.

HITAVADI, Nov. 17th, 1911.

Wild animals and a prayer for fire-arms.

26. A correspondent of the *Hitavadi* [Calcutta] of the 17th November says that there has been a great increase of boars and other wild animals in Goswami, Durgapur and other villages in the Nadia district which destroy the crops of the villages. The Lieutenant-Governor is, therefore, prayed to grant the villages concerned permission to keep one or two fire-arms each.

JAGARAN, Nov. 19th, 1911.

Complaint against the police about a case of theft in the Khulna district.

27. A correspondent named Sris Chandra Guha of Baitpur, Bagerhat Subdivision, thana Bagerhat, writes in the *Jagaran* [Bagerhat] of the 19th November that in *Agrahayan* last a big theft was committed in his house and all the efforts of the police to trace the culprits were ineffectual. Subsequently, however, continues the correspondent, I came to know that one Chhawor Kazi of my village had committed the theft with the help of certain of his relatives inhabiting Chingra Khali. I gave the information to the local Inspector of Police. Chhawor Kazi's house was searched and many articles were found, which I and my neighbours identified as mine, and of the presence of which in his house Chhawor Kazi could not furnish any satisfactory explanation. Besides this, behind his house were found a gun, the butt of a gun and a case of instruments for repairing guns. Again, in the house of one Rajani Kaviraj was found a necklace which I identified as mine, and which had been pawned with a Kaviraj by a Musalman of Chingra Khali. A search of the house of Ulep Mulla, also of Chingra Khali, brought out certain things which I identified as my own, and of the presence of which in his house the Mulla could give no satisfactory explanation. In spite of such proofs of theft the police have not yet sent up the thieves for trial.

(b)—Working of the Courts.

SANJIVANI, Nov. 16th, 1911.

A *Jatrawalla* in trouble.

28. The *Sanjivani* [Calcutta] of the 16th November referring to the case of the *Jatrawalla* lately punished under the Arms Act, asks what sort of justice is this that Mr. Swinhoe has meted out.

BHARAT MITRA, Nov. 18th, 1911.

Ibid.

29. Noticing the case in which one Banko Bihari Ray, one of the actors of a play arranged to be performed in Ram Kumar Dikshit Lane on the 21st October last, was arrested and prosecuted for carrying arms against the circular of the Police Commissioner, the *Bharat Mitra* [Calcutta] of the 18th November says that if the terms of the circular will be enforced with such strictness, the public will find itself face to face with a great trouble and totally in the hands of the police. It is not well on the part of the Police Commissioner to let his men act so highhandedly at a time when His Majesty's august visit is approaching.

SANJIVANI, Nov. 16th, 1911.

Nirod Baran Das as printer of the *Sulabh Samachar*.

30. The *Sanjivani* [Calcutta] of the 16th November thanks the Chief Presidency Magistrate for having accepted Nirod Baran Das as printer of the *Sulabh Samachar* without the usual security deposit, and praises Government for having permitted one once punished for sedition to be printer of its own organ. It is to be hoped henceforth that no security deposit will be demanded of those who want to publish newspapers till they have been once punished for sedition.

CHINSURAH VARTABAHA, Nov. 19th, 1911.

Honorary Magistrate's meagre knowledge of English.

31. The *Chinsurah Vartabaha* [Chinsurah] of the 19th November speaks of serious miscarriages of justice consequent on the powers vested in the Honorary Magistrates to record in English evidence given in the vernacular. Most of these Magistrates, says the paper, possess a very imperfect knowledge of the English language; and therefore many an error necessarily creeps into the record. The paper desires that the higher authorities may, in future, exercise greater care and discrimination in conferring the aforesaid powers on the Magistrates.

(d)—Education.

HITVARTA, Nov. 9th, 1911

The Hindu University.

32. Entering a strong protest against the opinion of the Hon'ble Mr. Sankaran Nair regarding the proposed Hindu University, as expressed by him in his reply

to Mrs. Besant's letter of request to add his name to the application for a Charter for the University to the Government, the *Hitvarta* [Calcutta] of the 16th November considers the opinion as an effort to lay the axe at the root of the scheme, and his condemnation of the Hindu religion to be more severe than that by a Christian missionary. It is, therefore, the duty of every Hindu to enter a strong protest against it.

Of course there is some difference of opinion as to the utility of the proposed University, but the difference refers more to the terms on which a Charter is going to be granted. The appointment of more than one European on the staff is equivalent to the admission of the incapacity of the Indians, not only of the present generation, to manage the University, but of the future too.

The second point of difference relates to the control of the Government, which smacks of distrust of the people on the part of the Government. This distrust, according to many statesmen, is the main cause of the present unrest, and much unpleasantness would have been avoided if the Government had confidence in the people. But since the Government is now showing signs of trusting the people, giving them no freedom in the matter of their controlling education of their own children is somewhat wanting in wisdom. But as the Muhammadans have already agreed to this control over their own University, any objection by the Hindus has the danger of its being considered as an act of disloyalty.

The paper concludes the article with the hope that the Hon'ble Mr. Butler would give due consideration to the points raised above, when receiving the deputation of the Hindus in connection with the proposed University.

Mr. Sankaran Nair on the new University schemes.

33. Referring to the Hon'ble Mr. Justice Sankaran Nair's protest against the new University schemes in India, the *Hitavadi* [Calcutta] of the 17th November says:—

HITAVADI, Nov. 17th, 1911.

If Mr. Nair has read the article on Education in the Encyclopædia Britannica, he must know that in Europe sectarian educational institutions have done much more to spread education than non-sectarian institutions. It is a mistake to think that sectarian religious education always breeds intolerance for the faith of others. Every religion, and particularly the Hindu religion, has some very catholic tenets. Sectarian religious education, with particular reference to these tenets, is sure to enlarge the hearts of men, and make them more tolerant than those who have got no particular religious education. The Hindu University will follow this enlightened plan of religious education and will, moreover, teach western science. Consequently, there ought to be no fear that students of this University will be wanting in religious catholicity.

The most astounding piece of argument used by Mr. Nair is that the teaching of Hinduism based on the caste system will not only check the progress of western civilisation in India but also breed sedition and weaken the foundations of British rule in this country. Had Hinduism, based on the the caste system, been a religion of disloyalty, Muhammadans would not have ruled over India for 200 years, neither would the English have been able to extend their sovereignty all over India. In fact, the Indians have accepted British rule for the sake of good government and peace, and so long as they will receive these from it, they will not swerve from their loyalty to it. Mr. Nair has condemned the Musalman University scheme in even stronger terms than he has condemned the Hindu University scheme.

34. Anent the above, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th November says that Mr. Nair's protest is quite unbecoming of the high post he holds. A man of Mr. Nair's ideas about society and religion can never conceive what benefits Hindus and Musalmans will derive from the sectarian, Universities and consequently, he ought not to have passed any remarks unfavourable to them.

Ibid.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Nov. 18th, 1911.

35. The *Satya Sanatan Dharma* [Calcutta] of the 16th November also criticises the Hon'ble Mr. Sankaran Nair's reply, and reviewing the passage referring to the increase of the estrangement between the Hindus and Musalmans, says:—"Who can stop what Government wants to do with a strong hand?"

Ibid.

SATYA SANATATAN DHARMA, Nov. 16th, 1911.

BHARAT MITRA, Nov. 18th, 1911.

Mr. Sankaran Nair's letter.

36. Mr. Sankaran Nair was some time a great Congressman, remarks the *Bharat Mitra* [Calcutta] of the 18th November commenting on his letter to Mrs. Besant; now he is a High Court Judge. But still he is very sorry not to have become as famous as he desires to be, and hence his recent attempt to acquire a name by defaming the Hindu civilisation. But his allegations are the outcome of his ignorance; for what does he know of the Hindu religion?

SANJIVANI, Nov. 16th, 1911.

Mr. Sankaran Nair and the proposed Hindu and Musalman Universities.

37. The *Sanjivani* [Calcutta] of the 16th November endorses Mr. Justice Sankaran Nair's recent attack on the Hindu University scheme as standing in the way of the formation of an Indian nation. In spite of the absence of any formal bar, no self-respecting Hindu or Musalman will join the Musalman or Hindu University respectively. Then again, what sort of religion is to be taught at the Benares University, seeing that Hinduism recognizes many practically different forms of religion. Of course the Vedanta, Gita etc., may be taught, but they may be said to belong more to the science of religion than to religion proper.

SANJIVANI, Nov. 16th, 1911.

The proposed Hindu and Moslem University.

38. The *Sanjivani* [Calcutta] of the 10th November learns that the Aligarh and Benares Universities will not be permitted to affiliate to them colleges outside those towns respectively. All hopes, therefore, of colleges elsewhere in the country cutting themselves off from the existing Universities are at an end. But the colleges at Benares and Aligarh will not remove the want of all India. So the need for these Universities ceases to be evident.

BASUMATI, Nov. 18th, 1911.

A University complaint.

39. The *Basumati* [Calcutta] of the 18th November laments that the good effect of introducing Bengali into the higher courses of study at the University has been almost wholly nullified by the partiality, shortsightedness and favouritism which the University authorities have displayed in selecting as text-books the productions of ridiculously ignorant authors.

SANJIVANI, Nov. 16th, 1911.

"University students' messes."

40. The *Sanjivani* [Calcutta] of the 16th November approves of the step taken by the University Registrar in asking the Inspector of Students' Messes in Calcutta to submit a report showing the number of students absenting themselves each month from each mess at the nightly roll-call at 9 P.M. The number of such absences will, it is expected, be reduced by this means and that means that theatre-going will be discouraged.

SHIKSHA. Nov. 16th, 1911.

"Middle scholarships."

41. Gopal Lal, Head Master, Mokama Middle English School, contributes an article to the *Shiksha* [Arrah] of the 16th November in which he shows that while all other Government scholarships aim at giving opportunity to the scholar of passing the next higher examination, it is not so now in the case of Middle (English or Vernacular) scholarships. For though a Middle English scholarshipholder has to read in a High English school for four years for his Matriculation, his scholarship lasts for three years only, as a result of which many good students fall in difficulty when they reach the second class and are compelled to give up their study. The case of a Middle Vernacular scholarship holder is even harder as his scholarship does not help him to go higher than the fifth or fourth class of a high school and thus does him no substantial good.

To remove this drawback the writer suggests that the course of training in Middle English schools be extended by one year, making its final class correspond with the fourth class of a high English school and allowing the students of both these classes to compete for the middle English scholarship, which arrangement will enable the scholars to continue their studies till they appear for the Matriculation examination. As regards the Middle Vernacular scholarship, students from the fifth class of High English and second class of middle English schools also be allowed to compete for it, and the scholarship-holders who pass from Middle Vernacular schools should be given the option, which they do not have at present, of joining a Middle English school, while the duration of their scholarship should be reduced to one year as under the suggested arrangement they will not require it for any longer period, the next scholarship examination coming after a year only.

At present these scholarships are an anomaly; but the suggested reform would make them of practical utility.

The suggestion, says the writer, involves no additional expense as the redistribution recommended above would in itself carry out the suggested arrangements. Nor will it necessitate any increase in the staff of the Middle English schools, for eight years before the teachers there could well teach the English course up to the third class of a High English school. The only material change needed is that the Middle English and the Middle Vernacular will have to be made quite separate examinations, since under the present arrangements all the papers except that of English are common to both.

Another point which deserves consideration is that formerly when every article of necessity was cheaper than it is to-day the amount of Middle English scholarship was Rs. 5, but now when the scale of expenses has increased all round it has been reduced to Rs. 4 only. This reduction was made along with that of the Entrance and Intermediate scholarships; so now when these latter have been again increased, it is hoped that the amount of the Middle English scholarships will also be raised to Rs. 5, if not more.

A hope is expressed by the writer in conclusion that the reasonable suggestions put forward here would receive the attention and consideration of the higher authorities of the Education Department.

42. The *Sulabh Samachar* [Calcutta] of the 17th November writes:— SULABH SAMACHAR, Nov. 17th, 1911.

A suggestion.

Regarding the Upper Primary and Middle Vernacular scholarship examinations, a teacher writes to us to suggest that a good deal of heart-burning and disappointment may be avoided if all students whom their teachers expect to pass in the 1st Division are sent up to the examinations. At present when a single boy is selected from a class the rest are all thrown into despair. Again, of those who are sent up and appear at the examination, a fourth only can secure scholarships, leaving the other three-fourths disappointed and ashamed. The course suggested will not create any fresh trouble for the authorities, and teachers in making the selections should be warned not to be arbitrary but to be specially careful.

43. Referring to the grave charges brought against Babu Hari Charan Mukherji, Sub-Inspector of Schools in the northern portion of Bagerhat, the *Jagaran* [Bagerhat] of the 12th November says:— JAGARAN, Nov. 13th, 1911.

Allegation against the Sub-Inspector of Schools, Bagerhat.

We do not know how far these charges are true. We hear, however, that he selects candidates for primary scholarships not by any independent examination but only on the result of the school annual examinations, and this is contrary to the provisions of the Government circular. Moreover, the other day he selected a student of Bemrata School for a primary scholarship; but he subsequently changed his mind and selected in his place a student of some favourite school of his.

He is also in the habit of withdrawing grants-in-aid from the schools, the teachers whereof fail to keep him pleased, and bestowing the same on some of his favourite institutions. We hope Hari Babu will henceforth be more careful in the discharge of his duties; otherwise, it is not improbable that other unpleasant details regarding himself will see the light.

(e)—*Local Self-Government and Municipal Administration.*

44. Referring to the charge laid at the door of the Bengal Government by the Calcutta Municipality as regards postponement of the amendment of the Calcutta Municipal Act to provide for certain pressing necessities, such as improvement of hackney carriages, prevention of adulteration of foodstuffs and so forth, the *Hitavadi* [Calcutta] of the 17th November says:— We hope the Hon'ble Mr. Duke will do the needful without delay. HITAVADI, Nov. 17th, 1911.

The Calcutta Municipality and the Bengal Government.

(f)—*Questions affecting the land.*

45. We hope, writes the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th November, that the Government of Bengal will at once inform the public SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Nov. 16th, 1911.

The Hatwa Estate.

why the Hatwa estate was not made over to the Maharani of Hatwa on the 1st idem as had been ordered by the Government of India.

HINDI BANGAVASI, Nov. 20th, 1911.

46. Why, asks the *Hindi Bangavasi* [Calcutta] of the 20th November, the Maharani of Hathwa has not been given charge of the estate pending further orders which the *Bihar Herald* says are being awaited, since the previous orders directed that the entire management should be restored to her.

Ibid.

(g)—*Railways and Communications including Canals and Irrigation.*

NIHAR, Nov. 21st, 1911.

47. The *Nihar* [Contai] of the 21st November says:—

The Orissa Coast Canal.

The paddy has grown ripe in the fields. But the water stands in the fields instead of flowing out by the Orissa Coast Canal, as they formerly used to do. If this state of things be allowed to continue serious damage may result to the crops. We, therefore, seek to draw the attention of the authorities of the Department concerned to this matter.

DAINIK CHANDRIKA, Nov. 21st, 1911.

48. The *Dainik Chandrika* [Calcutta] of the 21st November complains of want of consideration on the part of the authorities of the Jagannathganj steamer service for the comfort and safety of passengers. The steamers on the service are irregular in arrival, and seldom well provided with lights on board. Recently, a steamer bound for Goalundo struck the shore and became leaky. Almost every station is unprovided with good landing arrangements. Each steamer is provided with only one pump for water and that, too, is kept very unclean by *Khalasis*.

A steamer complaint.

(h)—*General.*

BHARAT MITRA, Nov. 18th, 1911.

49. Referring to the statement made by Mr. Montagu in the Parliament as regards the cost of the Abor Expedition and Mishmi Commission, the *Bharat Mitra* [Calcutta] of the 18th November likens the burden of Rs. 26,55,000 falling on poor Indian subjects to the proverbial loss of a potter whose pitchers were broken by two quarrelling magicians, and says that Mr. Williamson's sad death, which is regretted by all thoughtful persons, was caused by his own want of foresight, for he entered the Abor territory in defiance of their objecting to his doing so, and it is no justice therefore to punish them at the cost of the public purse of India.

Cost of the Abor Expedition.

HITAVARTA, Nov. 16th, 1911.

50. The reply of Mr. Montagu to the questions asked in the House of Commons is not satisfactory, says the *Hitavarta* [Calcutta] of the 16th November. When Mr. Williamson entered the foreign territory of Abors without the sanction of the Government of India, and did (not) inform the Abor Sirdars of his arrival, is it justice to punish the whole tribe for the fault of a few of them who killed Mr. Williamson?

Abor Expedition in the Parliament.

The paper had expected that the expedition would attract the special attention of the Parliament but has been utterly disappointed. Will the Parliament check the further project of the India Government, asks the paper, of sending a Commission to the Mishmis without securing their consent?

SATYA SANATAN DHARMA, Nov. 16th, 1911.

51. The *Satya Sanatan Dharma* [Calcutta] of the 16th November has the following leader:—

Abor Expedition.

A BARBER LEARNS AT THE COST OF CUTS ON SOMEBODY'S FACE.

Few men could believe that, as a result of the assassination of a single European, an expedition would be sent to attack the hilly barbarians (the Abors) involving an expenditure of 23 lakhs of rupees the whole burden of which would fall on the shoulders of the enduring (Hindu ?) community.

But we have already seen the instances of Christian love, self-interest, justice and method of work in Burma, Kabul and Transvaal wars. The simple and humble Indian subjects are still labouring under the tax levied to meet the expenses of the Kabul war and it does not attract anybody's attention.

In reply to a question in Parliament, Mr. Montagu said that though the Abors did not invite the expedition they would not take it ill, nor would they protest against it.

Mr. Byles asked :—Are so many Abors to be killed simply because some unknown man or men of the tribe killed a European, Mr. Williamson ?

Mr. Montagu replied that it is intended to demonstrate that one cannot kill a British officer and go unpunished.

Would the Government have acted similarly in case of an Indian having been killed, and sent an expedition at the cost of twenty-two lakhs and a half?

The thing is that the Indian purse is in the hands of these people who can deal with it as they like, being responsible to none. They would have realised the situation if the british exchequer had to bear the expenses.

Anything is possible in a country where affection is exacted at the point of the *lathi* and with the help of enactments.

Reduction of the Indian Army.

52. Referring to the question of reducing military expenditure in India, the *Hitavadi* [Calcutta] of the 17th November says that the conquest of Burma since effected does not make it necessary to maintain for ever the addition made to the Indian army for fear of a Russian invasion, for perfect peace reigns in the conquered country. The reported appearance of Chinese troops in Tibet also cannot justify the maintenance of the full amount of this extra strength of the Indian army. Consequently, at least half of this extra strength should be dispensed with. This view is confirmed by the report of the Army Commission which sat in Lord Lytton's time, and the report of which received the assent of Lord Ripon later on. This Commission said that 50 to 60 thousand English soldiers and from one lakh to one lakh and twenty thousand Indian soldiers were sufficient for the defence of India. In Lord Dufferin's time, however, the army was increased by 10,000 English soldiers and 20,000 Indian soldiers. Sir Auckland Colvin, then Finance Minister of the Government of India, and Sir Courtenay Ilbert, Law Member, opposed this increase on the ground that it would tempt the Government to extend its territories—a prediction which has been justified by subsequent events, for immediately afterwards Burma and a few North-Western Frontier tracts were annexed.

HITAVADI, Nov. 17th, 1911.

Again, from the point of view of economy a reduction of the Indian army should comprise reduction of English troops first of all, for an English soldier costs much more than an Indian soldier. Unfortunately, however, the Secretary of State for India has announced that the number of English soldiers in the country will not be reduced. England then should bear a portion of the cost of maintaining these soldiers, for they are not all required for India's purposes, but are maintained in India as a reserve for the whole British Empire. This was stated explicitly by Mr. Buchanan Under-Secretary of State for India, before the Welby Commission. We hope that Lord Hardinge will urge on the Home Government the necessity of their bearing a portion of the cost of maintaining the Indian army. Moreover, if it is not at present possible to reduce the number of English soldiers in India, the number of English officers in it should at any rate be reduced.

Sir Henry Cotton's new book.

53. Referring to the new book by Sir Henry Cotton entitled "Indian and Home Memories," the *Dainik Chandrika* [Calcutta] of the 21st November says :—

DAINIK CHANDRIKA, Nov. 21st, 1911.

Sir Henry has in this book treated the Assam cooly question with the same courage and freedom of criticism now as when it came before the Legislative Council in Lord Curzon's time. We too at that time freely blamed Lord Curzon over the affair. But now the situation has changed for us, and we can no longer criticise the Government with equal freedom and candour. But it is otherwise with Sir Henry, who is in England and, besides, commands influence there.

Mr. H. D. Bose as a High Court Judge.

54. The *Nayak* [Calcutta] of the 14th November hears that if Dr. Kenrick does not get or accept a seat on the bench, Mr. H. D. Bose is likely to get one of the new High Court Judgeships. The choice would in that case be a most happy one, for Mr. Bose is equally eminent for intelligence and character.

NAYAK. Nov. 14th, 1911.

SANJIVANI, Nov. 16th, 1911.

"The Provincial services."

55. The *Sanjivani* [Calcutta] of the 16th November endorses the prayer lately made by the Bihar Provincial Conference for the abolition of the existing system of Imperial and Provincial services, since the example of men like Dr. P. C. Ray and Dr. D. N. Mallik, to mention the case of one department only, shows that it is difficult for even meritorious Indian officers to rise from the Provincial service to the Imperial service, as they would have done had not there been a distinction between the two services, irrespective of all personal merits and qualifications.

SULABH SAMACHAR, Nov. 17th, 1911.

Mr. F. W. Duke.

56. The *Sulabh Samachar* [Calcutta] of the 17th November writes:—The Acting Lieutenant-Governor is now very busy making arrangements connected with the Delhi Durbar and the King-Emperor's reception in Calcutta. May God infuse a new strength into His Honour, and when we welcome him back after the Durbar, may it be as our permanent Lieutenant-Governor.

HITAVADI, Nov. 17th, 1911.

The new rules of appointment in Government of India Secretariats.

57. The *Hitavadi* [Calcutta] of the 17th November says that under the new rules of appointment in the Secretariat offices under the Government of India an Indian is required to be a graduate for holding a post which a European who has passed the Matriculation of the Oxford or Cambridge University is eligible to hold. Such distinction of colour based on partiality in Lord Hardinge's *regime* is highly deplorable.

HINDI BANGAVASI, Nov. 20th, 1911.

Prospects of the Opium Department officers.

58. Referring to the recent interpellation in Parliament regarding the prospects of officers of the Opium Department on the abolition of that Department, and the reply of Mr. Montagu thereto, the *Hindi Bangavasi* [Calcutta] of the 20th November says that the question of providing means of livelihood to the small-salaried employés needs even more attention than that of the higher officers.

BHARAT MITRA, Nov. 18th, 1911.

Separation of Bihar.

59. Reviewing the Hon'ble Mr. Mazhar-ul-Haq's Presidential Address to the Bihar Provincial Conference at Gaya, the *Bharat Mitra* [Calcutta] of the 18th November disapproves of his suggestion of giving a separate Lieutenant-Governorship to Bihar and Chota Nagpur, on the ground that the province thus formed will not be able to bear the expenditure and will always be in need of help from the Government of India, as is the case with the Eastern Bengal and Assam. The paper is for Governorship for the two Bengals and Bihar, with a Chief Commissioner for Assam, but has no objection if Bihar and the Central Provinces are united to form a Lieutenant-Governorship.

HITAVARTA, Nov. 16th, 1911.

Ibid.

60. The *Hitavarta* [Calcutta] of the 16th November heartily supports the Hon'ble Mr. Haq's suggestion, in his address to the last Gaya Session of the Bihar Provincial Conference, of modifying the Bengal Partition by placing all the Bengali-speaking districts under one Government, separating Bihar to form a separate province with Chota Nagpur and Orissa.

The Biharis, being bound with a much more advanced people—the Bengalis, cannot, says the paper, make satisfactory progress and the proposed separation giving them more opportunities of work and experience will lead them to the path of progress.

HITAVADI, Nov. 17th, 1911.

The Partition of Bengal.

61. Referring to the *Englishman's* criticism of the protest against the Partition of Bengal made in the recent sitting of the Behar Provincial Conference, the *Hitavadi* [Calcutta] of the 17th November says:—

Our Anglo-Indian contemporary ought to know that it is precisely because the Beharis are a practical people, that they have plainly and distinctly protested against the Partition. It is a base slander to say that they have done this at the instigation of Bengali fire-brands. The popular leaders in Behar are not babes, neither are they subordinate to Bengali speakers. They have protested against the Partition because they have felt its injustice. And not only they but all India has sympathised with the Bengalis in this misfortune of theirs. Even the *Englishman* at one time used to protest against the Partition.

62. The *Dainik Chandrika* [Calcutta] of the 18th November says:— DAINIK CHANDRIKA, Nov. 18th, 1911.

Litigation augmented by the Partition.

In Eastern Bengal alone a sum of nearly two crores and two lacs has been realised on account on court fee stamps during the three years ending in March 1911. This shows an increase of more than two lacs and a half on the income from this source of the preceding three years. And this increase is mainly due to a larger number of people resorting to the law-courts for protection against the final survey settlement. The income from court-fees has been going up in every district of Eastern Bengal, and, most of all, in Backerganj. All this is the 'sacred' result of the Partition.

III.—Legislation.

63. The *Basumati* [Calcutta] of the 18th November cordially supports the demand made by the Calcutta Corporation for new legislation against adulteration of edibles. In some cases no adulteration should be permitted at all and in the case of others it should be obligatory to state the proportion of adulteration. BASUMATI, Nov. 18th, 1911.

Proposed legislation against adulteration of edibles.

64. The *Sanjivani* [Calcutta] of the 16th November notices with pleasure how the Calcutta Corporation now recognize the disadvantage of their affairs being managed by three co-ordinate authorities, and how they propose a strengthening of the elective element on the General Committee. The paper hopes that amending legislation will now be undertaken, increasing the number of Commissioners to 75 as of old, and appointing an unofficial Chairman presiding over a Corporation exercising undivided control. SANJIVANI, Nov. 16th, 1911.

Calcutta Municipal affairs.

65. Referring to the contemplated amendment of the Cantonment Code, the *Hitavadi* [Calcutta] of the 17th November says that section 211 of the Code should be amended so as to prevent its being misused by cantonment authorities. That the section is abused is proved by the recent Jalandhar case and many other similar cases. HITAVADI, Nov. 17th, 191.

Amendment of the Cantonment Code.

IV.—Native States.

66. Congratulating Maharaja Tukojee Rao Holkar on his accession to the Gaddi of Indore, and hoping that His Highness would prove himself, by his actions, to be a true ruler, the *Bharat Mitra* [Calcutta] of the 18th November proposes that the post of Residentship, which was created at the cost of the State on the abdication of Maharaja Shivajee Rao Holkar, should now be abolished, as the officer is no longer required there for the management of the State which will now be guided by the new Maharaja himself, and the Agent to the Viceroy residing at Mau, which is not far from Indore, can, as before, perform the duties of the Resident without any additional cost to the State. BHARAT MITRA, Nov. 18th, 1911.

The Resident now not required in Indore.

67. While there are some people who feel sorry at not having been invited to the Durbar the Maharana of Mewar, says the *Bharat Mitra* [Calcutta] of the 18th November, finds himself in a very delicate position on being invited, for by going to Delhi he will be breaking the ancestral vow of his family, taken by the Great Rana Pratap Sinha, not to go to Delhi but as a conqueror, which has been kept by all his successors, and by not attending the Durbar he might be charged with showing disrespect to His Majesty. BHARAT MITRA, Nov. 18th, 1911.

Maharana of Mewar's difficulty.

Lord Hardinge, the paper suggests, should help the Maharana out of his difficulty by inviting him to His Majesty's Royal Court at Calcutta instead of to the Delhi Durbar.

VI.—Miscellaneous.

Basumati, Nov. 18th, 1911.

Entertainment to school children during the Royal visit.

68. The *Basumati* [Calcutta] of the 18th November asks how the boys and girls invited to witness the entry of Their Imperial Majesties into this city are to be conveyed to the *maidan*. It would be sheer cruelty to make them trudge on foot all the way from school to the *maidan*. Further, let no *bazaar* sweets be included among the things with which the little ones are to be feasted on this occasion.

Nayak, Nov. 14th, 1911.

Entertainment to children on the occasion of the Royal visit to Calcutta.

69. The *Nayak* [Calcutta] of the 14th November wants to know who is to undertake the expense and responsibility of seeing safe home the many boys and girls who have been invited to witness Their Imperial Majesties' entry into Calcutta next month on the *maidan*. Carriage hire will rule high on that day and guardians will not always be able to afford to pay such hire. Will Government or the Municipality come to their help? Or will the school authorities do so either? Will the teachers prove equal to the task of keeping order among the boys when once the gathering begins to break up after Their Imperial Majesties have passed by? And even if they do, who will be at the trouble of conveying each individual lad to his home, in many cases at some distance from the *maidan*, in the evening? These questions are causing some anxiety in the minds of guardians, and hence the necessity of agitating the matter now. At any rate if, for lack of precautions, even a single boy or girl is put to any trouble or is found missing, the *Nayak* will spare no opportunity of creating a row over the matter. In conclusion, the following suggestions may be commended for adoption: (1) *Khansamas* or bearers or guardians should be permitted to accompany children of 8 to 12 years of age. (2) The name and address of each child should be sewn on to the cloth of each child. And lastly, the rich folk of each locality ought to lend their conveyances for the occasion to enable the boys and girls of their neighbourhood to return home safe after seeing the *tamasha*.

Hitavadi, Nov. 17th, 1911.

The assemblage of school children on the *maidan*.

70. Referring to the arrangements made by Mr. Stark, Assistant Director of Public Instruction, Bengal, the *Hitavadi* [Calcutta] of the 17th November says that the arrangements are intended to remove the difficulties from which students suffered on the occasion of the King-Emperor's last visit to Calcutta, and for which many guardians were unwilling to send their wards to the *maidan* on the present occasion, and will most probably remove them.

Nayak, Nov. 14th, 1911.

The Bengal Education Department and the Darbar.

71. Referring to the fact that Dr. J. C. Bose alone has been invited to represent the Education Department of Bengal at the Delhi Durbar, and that no Brahman Mahamahopadhyaya pandit has been invited, the *Nayak* [Calcutta] of the 14th November writes:—

What is the King-Emperor going to see when he comes to this country, only bejewelled Rajas and Maharajas? Is he coming to see the people, or to be treated to *tamashas*? Who will answer this query?

Prasun, Nov. 17th, 1911.

The Coronation Durbar.

72. With reference to the approaching Coronation Durbar, the *Prasun* [Katwa] of the 17th November expresses itself thus:—

Our King-Emperor will shortly be coming. We have indeed many things to ask of him, such as the introduction of free education, reduction of taxation, appointment of sympathetic officers, reformation of the police, and so forth. But we should not bother His Majesty with our demands. Whatever our sovereign will give of his own free will and accord should be thankfully accepted. And His Imperial Majesty's visit to our land should in itself be looked upon as a boon of immense value. Fortunately for us, we will now get an opportunity of offering worship to our ruler. And it should be turned to good account not only by every city and every village but also by every household in India.

73. The *Viswadut* [Calcutta] of the 21st November, in referring to the approaching Royal visit, writes :— VISWADUT, Nov. 21st, 1911.

The approaching Royal Visit.

The approaching ceremony at Delhi will strengthen the sense of kindred between ourselves and the King-Emperor, the sense in which the Englishmen talks of *his* King. And we ought to be proud therefor. For what other nation has such a ruler over it? The sun never sets on his territories, nearly half of the world moves at his beck and nod, half of the world's population hangs on his lightest order. The Hindu *shastras* describe the sovereign as a divinity in human shape. And the man whose adoration this divinity condescends to accept acquires endless merit in this world and felicity in the next.

74. Referring to the ensuing Royal visit to India, the *Muhammadi* [Calcutta] of the 17th November writes :— MUHAMMADI, Nov. 17th, 1911.

The Royal Visit.

The relation between a sovereign and his subjects is similar to that between a father and his children. The sovereign is coming to remove our sorrows; the father is coming to give his children the things they desire. The sovereign is coming to hear and remove the wants and grievances of his subjects, the father is coming to bless his children.

Come, O father, Come; Come, O Kaiser-i-Hind, Come and sit on the throne of India which belongs to you.

We, your poor subjects, will then see you with your Royal Consort from a distance and gladden our sorrowful hearts.

We are poor, half-educated and weak subjects. As we are poor and weak we shall not have the good fortune of seeing our sovereign directly. But still we shall be elated to think that after 150 years the soil of India will be blessed with the touch of its lord and sovereign, a touch that will electrify the atmosphere so as to enable it to carry the sacred influence of the Royal presence to the remotest corners of the country.

King-Emperor, you are coming and we welcome you. But will you have the opportunity and leisure to hear the wants and grievances of your poor, illiterate, helpless and weak subjects! Indeed, we shall be supremely blessed if you can carry back with you a personal knowledge of your poor Indian subjects and of the real feelings of their hearts.

75. Such is the love and affection of His Imperial Majesty for his Indian subjects, writes the *Hitavadi* [Calcutta] of the 17th November, that he is coming out to meet them in spite of serious political disturbances in Europe. For the first time during British rule the Indians are going to be blessed with a sight of their sovereign. They are, therefore, eagerly waiting to welcome him with hearts overflowing with loyalty. The thirty crores of India are now praying for his safe journey to their land. May his visit seal the loyalty of Indians to him, may their principal grievance be removed on the occasion, so that their hearts may be filled with joy and reverence for him. May a current of joy flow unimpeded through India. Our Emperor is, out of love for us, coming to see us and receive our homage. May we make him a fit return for this, may not the sorrows of our hearts stand in the way of our joy on the occasion. This is our prayer at the feet of our sovereign King-Emperor. HITAVADI, Nov. 17th, 1911.

The Royal Visit.

76. The *Bharat Mitra* [Calcutta] of the 18th November regrets that while four Urdu journals have been invited to the Delhi Durbar from Punjab alone, not a single Hindi journal has been invited from Bengal and Bihar, where the number of Hindi journals is larger than in any other province. BHARAT MITRA, Nov. 18th, 1911.

Hindi journals of Bengal and Behar neglected.

But the Hindi journals need not be sorry for this, for seeing that influential vernacular journals like the *Kesari*, *Sanj Vartman*, *Praja Bandhu* *Jame Jamshid*, *Gujrati*, *Nasumati*, and *Sedhurak* as well as English journals like the *Indian Nation*, *Hindu Patriot* and *Maratha* have not been invited too, they should not feel themselves slighted.

77. The *Nayak* [Calcutta] of the 20th November fully approves of the arrangement whereby the Indian Press representatives are to defray their own expenses on the occasion of the Delhi Durbar. Referring to the adverse criticisim of the *Hindu* of Madras on this subject, the paper remarks that no sensible man should find fault with this arrangement. For, says the NAYAK, Nov. 20th, 1911.

The invited Press representatives.

paper, if the Government were to bear the expenses of the Indian Press representatives, it could not, with any show of justice, refuse to do the same in regard to the other Press representatives that will come in shoals to the Durbar from different parts of the world; and thus, vast sums of money would have to be spent. Moreover, according to the paper, their invitation to the Durbar means a great deal of gain to them, as they can reap much profit by circulating the sensational news of Delhi in that stirring season. Let those, says the paper, who are unable to pay their own passage money, say so distinctly, for, then it will be clear how ill they deserve to rank as Press representatives of India.

BANGAVASI, Nov. 18th, 1911.

Bengali newspapers invited to the Delhi Durbar.

78. Referring to the invitation of Bengali newspapers to the Delhi Durbar and the arrangements made for them at Delhi, the *Bangavasi* [Calcutta] of the 18th November says:—

On the occasion of the last Durbar four Bengali newspapers, namely the *Bangavasi*, the *Hitavadi*, the *Basumati* and the *Sanjivani* were invited. On the present occasion it was decided to take the four from the two provinces of Bengal and Eastern Bengal and Assam. This is what has led to the omission to invite the *Basumati* and the *Sanjivani*, which are Calcutta papers, and to the invitation of the *Dacca Prakash* and the *Kasipur Nivasi*, which are Eastern Bengal papers.

The representative of a paper will be allowed to take two servants with him at Government cost. He who eats in the English fashion will be catered for by Messrs. Kellner and Co. But he who is orthodox must manage the catering either himself or by one of the servants accompanying him. This servant must, according to the caste system, be a Brahmin or one belonging to the same caste as his master. He will not, therefore, do menial service for his master. The latter is, therefore, left with practically one servant to do all sorts of menial service for him. For orthodox Hindus, consequently, the provision of two servants is insufficient. Again, Government will supply foodstuffs for orthodox people. But the gentleman in charge of the Press Camp is Mr. Latifi, a civilian, and consequently, throughly Anglicised; besides he is an up-country Musalman, and of the two assistants under him one is an up-county Hindu and the other an up-country Musalman. Now, the practices of even up-country Hindus are in many respects different from those of Bengali-Hindus; as, for instance, a Rajput-Hindu will eat the flesh of bear hunted by him which a Bengali-Hindu will never dream of touching, and a Bengali-Hindu eats fish which a Rajput-Hindu detests. The provision of foodstuffs for Hindus by a Musalman Civilian head, with a Hindu and a Musalman up-country assistant, is not therefore expected to be faultless. On the occasion of the last Durbar Mr. J. N. Gupta was in charge of the Native Press Camp, and Babu Kali Kumar Mittra was his assistant. Consequently, orthodox members of the camp had not to suffer any inconvenience. Again, on the last occasion the representative of every native paper was allowed to take an assistant with him. This time this has been refused to the native papers. Consequently, their representatives will suffer great inconvenience and the purposes of their visit to Delhi will not be fully served. Some of the Anglo-Indian newspapers have, however, been allowed to send two representatives each.

DAINIK CHANDRIKA, Nov. 20th, 1911.

Press representatives to bear their own expenses.

79. The *Dainik Chandrika* [Calcutta] of the 20th November expresses itself as follows:—

The *Hindu* of Madras finds fault with the arrangement whereby the press representatives that have been invited to the Delhi Durbar are to bear their own expenses, while the expenses of other guests are to be borne by the State. And it imputes partiality to the Government on this ground. But the authorities have selected for invitation only such of the newspaper proprietors as are men of substance. Hence it is not likely that they will raise any objection in regard to their defraying their own costs. Besides, does it not appear unseemly for those who desire to attend the Coronation Durbar to feel uneasy at these trivial expenses and complain of partiality on that score?

80. The *Nayak* [Calcutta] of the 15th November refers to a rumour that Nawab Sir Salimulla is not going to the Delhi Durbar. Some assign as a reason the fact that he has not been regularly invited, some say there are other reasons. It is known that many big zemindars and other eminent people are resorting to all sorts of devices to keep away from the Durbar. Some are pleading ill-health, others pleading domestic calamities and so on. The idea is strong in many minds that a visit to the Durbar will entail many inconveniences.

NAYAK, Nov. 18th, 1911.

Invitations to the Durbar.

81. With regard to the appearance of famine on the eve of the Delhi Coronation ceremony, the *Dainik Chandrika* [Calcutta] of the 20th November considers this a felicitous combination of circumstances; for the disaster will bring home to Their Imperial Majesties' sympathetic hearts the sufferings of the people of India. At the same time, the paper eulogises the authorities for the vigilance they have displayed and the measures they have adopted for combating the evil.

DAINIK CHANDRIKA, Nov. 20th, 1911.

Famine and Coronation.

82. Admitting that industrial development in this country is the only means of salvation for India and that industrial education is possible only in Western countries, the *Hindi Bangavasi* [Calcutta] of the 20th November asks, in the course of a long tirade on the so-called reformers who denounce at the top of their voice the caste system and the prohibition of sea-voyage as great impediments in the way of this industrial education, why respect for religious susceptibilities should not go hand-in-hand with development of industries by making those who have no prejudice or objection against going to Western countries to receive their education there, then come back and teach the people of this country, and calls upon the reformers, so loud in their denunciations, to say how many of them have up to this time acted up to its suggestion which is so practical and reconciles the present need with preservation of the social order.

HINDI BANGAVASI, Nov. 20th, 1911.

Industrial development possible without changing the social order.

83. The *Rajsakti* [Purulia] of the 30th October has an article highly eulogising the merits of the English people and of His Imperial Majesty.

RAJSAKTI, Oct. 30th, 1911.

Praise of the English.

84. The *Rajsakti* [Purulia] of the 13th November makes a laudatory reference to the British rule that permits religious liberty and affords protection to the rights of person and property in so high a degree, and contrasts it with Hindu and Muhammadan rule under both of which might was, to a certain extent, synonymous with right. The paper ridicules the idea of a native Viceroy, and deprecates the inordinate ambition of the Indians that desire to see their own countrymen fill the higher posts in the public service. And it exhorts the people of India to feel grateful to the British Government for its strenuous efforts to promote their well-being.

RAJSAKTI, Nov. 13th, 1911.

Gratitude to the Government.

85. Referring to what the *Nayak* wrote a few weeks ago about the unreasonableness on the Hindu opposition to cow-slaughter [*see* Report on Native Papers in Bengal for the 11th November, 1911, paragraph 90] the *Nayak* [Calcutta] of the 18th November says in the course of an open letter to its Musalman brethren:—

NAYAK, Nov. 18th, 1911.

An open letter to Musalmans.

We want you to be pious, honest and God-fearing and not Babus like the Hindus. What do you want that you should be like the Babu Hindus? Your dress is excellent, your meals are the best that the civilised world knows, and from you Europe got her first rays of civilisation. Why should you imitate foreigners? Know that it is not the organisers of bull-fights and cock-fights, but the bulls and cocks fighting who get their horns and necks broken. Such people as fight with each other for making fun for others always become losers in the world. Look, how foolish are the Babus! They want to unite all Indians into one homogeneous nationality, and yet the rapid increase of the Musalman population of Bengal has made them extremely anxious, and induced them to enter upon a vigorous campaign for raising the depressed classes.

The Turko-Italian war has given you a peep into the true inner nature of things. It now remains to be seen what Russia and England, France and Germany do with Persia. We Indian people have always some well-defined

limits to keep ourselves within. If we do not overstep these limits we shall be free from all troubles.

SANJIVANI, Nov. 16th, 1911.

86. The *Sanjivani* [Calcutta] of the 16th November hopes that in view of the presence of Their Imperial Majesties and many official and European foreign notabilities at Calcutta this winter, the next session of the Indian National Congress will be attended by a larger gathering of delegates than usual, and that they will display more than their accustomed earnestness. The people of Bengal now fondly hope to see the King-Emperor reverse the Partition. If unfortunately their hopes are disappointed, let the delegates assembled renew their protest against this measure and give the anti-Partition agitation a new lease of life, so to speak.

The next Congress.

SATYA SANATAN DHARMA, Nov. 16th, 1911.

87. The *Satya Sanatan Dharma* [Calcutta] of the 16th November writes:—

Tit for tat.

A resolution is to be moved in the coming Congress to the effect that (the White) subjects of the British colonies where Indians are maltreated should be accorded similar treatment when they come here. This resolution will be submitted to the Government.

If it is so, this idea of the Congress is by no means bad; but it will have no effect.

The world is quite different there, and odd is the state here.

There the colour is white, here the body is black.

HINDI BANGAVSI, Nov. 20th, 1911.

88. Many Indians are sorry to learn the news of Lord Ampthill's illness, says the *Hindi Bangavasi* [Calcutta] of the 20th November, and pray for his recovery, for his Lordship while here and also on his return to his country has given many proofs of his love for the people of this country.

Lord Ampthill's illness.

BASUMATI, Nov. 18th, 1911.

89. The *Basumati* [Calcutta] of the 18th November points to the career of Rai Kalika Das Dutta Bahadur as disproving the calumny against Indians that they have no genius for statesmanship. As a conquered people but few opportunities are afforded them for displaying their capacities in this field of work. Nevertheless Rai Kalika Das is only one of a group which includes names like those of Salar Jung, Madhav Rao, Dinkar Rao, Kanti Chandra Mukerjee, Nilambar Mukerjee and Sanar Chandra Sen.

Rai Kalika Das Dutta Bahadur.

HITAVADI Nov. 17th, 1911.

90. In a recent speech in England, writes the *Hitavadi* [Calcutta] of the 17th November, Lord Minto has said that the indifference of the Government of India to the new ambitions and aspirations of the people of India had given rise to great discontent in the country when he became its Viceroy, and that the administrative reforms which he introduced later on were calculated to remove this undesirable state of things. This is a clear condemnation of Lord Curzon's rule, but still Lord Curzon commands the respect and praise of the English people. This makes us think that praise or blame of the English people has no real value.

Lord Minto's pronouncement on his administration.

Lord Minto deserves our thanks for having said that Indians are an essentially loyal people, and that, consequently, anarchism cannot be permanent in the country. This statement on the ex Viceroy's part will pale the face of English newspapers like the *Times* and of the Anglo-Indian press, which are always anxious to prove that the Indians are a thoroughly disloyal people. We are, however, at a loss to make out why if Lord Minto believed the Indians to be loyal he passed extremely repressive measures during his regime. Indeed, such inconsistency between speech and action is possible in the field of Western politics only. Moreover, Lord Minto has in dilating on the benefits to be derived from the expanded Legislative Councils said that the establishment of such councils with their sectarian system of election had removed all discontent from the country. This, however, is far from being true. The Council Regulations with their partiality towards particular classes and communities and unfair method of election are highly disliked by the educated Indian community and but for the repressive laws this dislike would have been voiced much more strongly than it is now. Lord Minto cannot be ignorant of this. Strangely enough, however, he has totally omitted to mention the point. We can quite realise

the difficulties under which Lord Minto worked in India and which often compelled him to give up the natural liberality of his heart through the evil designs of the press and press correspondents. Events in India began at that time to appear in highly exaggerated forms in England, so that the authorities and the public in that country thought that the situation in India must be extremely serious. Under the circumstances it was quite natural for Lord Minto to be partially swayed by the views of the enemies of India. If he had said this in his speech the British public would have known the evil designs of the press towards India. But unfortunately he has not done so.

91. The *Sulabh Samachar* [Calcutta] of the 17th November writes :— SULABH SAMACHAR, Nov. 17th, 1911.

A few words about agriculture.

Statistics recently published by the Director-General of Commercial Intelligence show how unfounded is the popular idea in Bengal that the prices of food-crops are rising because the cultivated area under rice is decreasing, and that under jute increasing. What are the real facts? There are immense uncultivated areas still available in India, though, thanks to the efforts of Government, that area is steadily diminishing each year. Then about a third of the total cropped area of India is devoted to edibles. Ten years ago 546,135,000 bighas were cultivated with edible crops, but at present that area has increased to 611,000,000 bighas. What then becomes of the idea that cultivators are abandoning the cultivation of food crops for more profitable non-food crops? Indeed, save in the single case of the sugarcane crop there is no other edible the cultivation of which may be said to be diminishing. If, therefore, the cultivation of jute and cotton and such other non-edibles is increasing, it is not at the cost of the cultivation of edibles. The area under cotton has distinctly increased during the past ten years, and that is a matter of rejoicing to all. Why should jute be treated differently? Jute is as necessary as cotton. The cry therefore that jute is encroaching on rice land is proved utterly unfounded, and furthermore the same land can bear jute and rice in succession, as has recently been demonstrated, to the great profit of the cultivator.

URIYA PAPERS.

92. The *Utkaldipika* [Cuttack] of the 11th November is sorry to notice that the Inspector of Schools, Orissa Division, has discontinued the grants-in-aid of some middle English schools in that Division on such grounds as wants of furniture, improper state of the school-house, etc. The editor observes, if such a procedure continues any longer, the middle English schools will die out in a short time. He therefore requests the Inspector of Schools Orissa Division, to adopt such means as will really improve the condition of middle English schools instead of abolishing them in this manner. The attention of the Chairmen and Vice-Chairmen of the District Boards in Orissa is also drawn to the matter. UTKALDIPIKA. Nov. 11th, 1911.

Middle English Schools in Orissa.

93. The *Uriya and Navasamvad* [Balasore] of the 1st November believes that the non-introduction of section 116 of the Bengal Tenancy Act in the Orissa Tenancy Bill "in any shape or form anywhere" is an oversight and hopes that it will be remedied when the Bill will come in for discussion in Council. URIYA AND NAVASAMVAD. Nov. 1st, 1911.

The Orissa Tenancy Bill.

BIDHU BHUSHAN MUKHERJI,

Offg. Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 25th November 1911.

B. S. Press—25-11-1911—393X—102—G. A.

CONFIDENTIAL.] No. 47 of 1911.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 25th November 1911.

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[CONFIDENTIAL.]

REPORT (PART II)

NATIVE-OWNED ENGLISH NEWSPAPERS IN INDIA.

For the

Week ending Saturday, 25th November 1911.

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL DEPARTMENT.

[*As it stood on 1st January 1911.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald" ...	Patna ...	Weekly ...	Manmotho Nath Roy	600
3	"Biharee"	Bankipore ..	Do. ...	Sihya Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta ...	Daily ...	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna ...	Monthly ...	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo" ...	Ditto ...	Weekly ...	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire" ...	Ditto ...	Do. ...	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation" ...	Ditto ...	Weekly ...	Not known	500
11	"Kayastha Messenger"	Gaya ...	Do. ...	Bidyanand Moklar, of Mohalla Murapore, Kayastha, age 40 years.	500
12	"Musalman" ...	Do. ...	Do. ...	A. Rasul and M. Rahman, Muhammadans.	800
13	"Rois and Rayyet" ...	Do. ...	Do. ...	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph" ...	Calcutta ...	Do. ...	Surendra Nath Bose, B.A., age 39 years	2,000
16	"Comrade" ...	Ditto ...	Do. ...	Mr. Mahomed Ali, B.A. (Oxon), a Muhammadan, age 29 years.	2,000

I.—Foreign Politics.

1393. Writing on the present crisis in Persia, the *Bengalee* says that the most amazing, and the most painful part of the whole affair is the attitude of Sir Edward Grey. In the face of outrageous Russian demands and what appears to be the most flagrant violation of the Anglo-Russian Convention, the Foreign Secretary has been pursuing a policy which can only be characterised as a policy of acquiescing in whatever Russia may do. Because Russia objected to the appointment of Major Stokes, Sir Edward Grey has gone so far as to induce the Government of India, through the Secretary of State, to appoint that officer to the General Staff at Simla, and request him to join his post as soon as possible. That this has been done at the instance of Sir Edward Grey, there does not seem to be the least doubt. It all comes to this, then, that because Russia objects to Persia appointing an Englishman to a particular office, an appointment which Persia is absolutely within her rights in making, therefore Britain must go so far as to exert her own influence to make it impossible for that officer to serve the Persian Government. The action of the Imperial Government in this matter is so clearly objectionable, that even the *Englishman* newspaper has felt constrained to protest emphatically against it. It is hoped that His Majesty's Government will yet rise to the height of the occasion and will follow a policy in Persia worthy of England's noble traditions. It would be a grievous disappointment to His Majesty's subjects in the East if Russia were able to follow a policy of annexation in Persia without Britain doing anything to restrain her.

The situation in Persia.

Bengalee, 19th Nov. 1911.

1394. In deprecating the action of Russia in the despatching of some troops to Persia, the *Hindoo Patriot* says that England does not seem to be altogether blameless. The act of strengthening the consular guards and sending out troops from India to Shiraz, on the ground of attacks on British lives and property have been received with a degree of protest from Persia and even from some of the members of the House of Commons. The solitary instance of robbery committed upon Miss Ross, an itinerant missionary lady, on her way to Shiraz, does not in the least justify Britain to send troops to Persia. Such an action will undoubtedly give a precedent to Russia for launching an expedition to the north.

Ibid.

Hindoo Patriot, 20th Nov. 1911.

1395. Writing on the Anglo-Russian Convention, the *Mussalman* says that by this convention, both Britain and Russia are bound to maintain the integrity and independence of Persia, and when Russia has taken a hostile attitude towards Persia and is bent upon annexing Persian territories, it is incumbent upon Britain to restrain her self-aggrandising ally and dissuade her from taking any false step. When the Anglo-Russian agreement was entered into, some politicians said that the convention was a stepping stone to the future partition of Persia between Britian and Russia. Britain manfully repudiated the charge at the time, but it is to be feared that the present silence of the British Government may be misconstrued in various quarters.

The Anglo-Russian Convention.

Mussalman, 17th Nov. 1911.

1396. The *Indian Mirror* remarks that the Sultan's actien in sending a special Mission to greet Their Majesties at Port Said will do much to improve the relations between Turkey and England. Some may be inclined to attribute a political motive to it, but apparently Turkey is only desirous of resuming the old relations with England.

Turkey and England.

Indian Mirror, 19th Nov. 1911.

II.—Home Administration.

(*a*)—*Police.*

1397. Writing on the subject of police espionage in India, the *Bengalee* expresses its desire to know what useful purpose is served by these wholly uncalled for and utterly unnecessary activities on the part of the agents of the C. I. D. So far as

Police espionage.

Bengalee, 18th Nov. 1911.

one is able to judge, the only effect of these activities is to create a sense of bitterness in the minds of the persons who are watched. It is for the authorities to consider if this sense of bitterness is helpful to the administration, and is likely to conduce to the success of the conciliatory policy upon which the Government of India have embarked. If there are men whom the police have adequate reasons for suspecting, let their movements be watched by all means; although even in such cases special care ought to be taken to see that no inconvenience or hardship is caused to the persons watched. But why should men, the head and front of whose offending is that they join public movements and sometimes take a more or less prominent part in them, be the recipients of such marked attention at the hands of the C. I. D.? The attention of the Government of India is drawn to the allegations here made, and hopes are entertained that steps will be taken to discourage such activities on the part of the police and their agents. Such activities are particularly objectionable at a time like the present, when the country is preparing to receive Their Majesties, and when no accents, save those of peace and harmony, should be heard.

INDIAN EMPIRE, 14th Nov. 1911.

The Kabuli nuisance.

1398. The *Indian Empire* remarks that the Kabuli nuisance is one from which every part of the empire suffers. However remote the village, however distant the corner, the inevitable Kabuli is there, either vending fruits or winter clothing or lending out money on usurious terms. And wherever he is, he is regarded not as a welcome friend or dealer, but as a pest and a terror. His brawny limbs and stalwart form and his huge *lathi*, which never leaves him, are dreaded by the peaceful inhabitants of villages. All the same, inspite of the complaints of the public and the knowledge of the officials as to the nature, habits and temper of these reckless tribesmen, nothing has been done to minimise the evil. Even in Calcutta, with its army of Indian and European police, its armed force and its large population, the Kabuli often indulges in rioting and assaults and terrorises the people. How very dangerous he is, was proved during the Barabazar riots last year. The first organised assault on the Marwari quarters was delivered by these desperate gentry, who advanced to the loot, dancing and yelling with their huge *lathis* brandished over their heads. It was a fearful sight! Then everyone will remember the loot recovered from them and the large sums found on their persons which, however, could not be identified. The Corporation and the Police had again failed on several previous occasions to dislodge them from the footpaths of the Harrison Road. Evidently all these at last induced the Local Government to secure the loan of the services of a few Police officers from the North-West Frontier province. These have now arrived in Calcutta and have taken up their duties of looking after the turbulent Pathans and Peshwaris. Besides land has been acquired in Howrah to establish a *serai* for these people; but evidently this is not very much to their liking. Be that as it may, from all accounts to hand, it is a veritable Pathan invasion that we are passing through. The daily average stands at a hundred, and one can fairly judge what this means. Why is it so? Why do they come in such large numbers this year? There is much speculation on this head. Some aver that these arrivals are meant as reinforcements during the *Bakr-Id*. If there be any probability in this theory, it is certainly desirable that the authorities should institute strict enquiries and take precautions beforehand. Any repetition of last year's terrible experience would be highly reprehensible. Of course the Pathans in Calcutta have been disarmed of their *lathis* and this certainly is something. Still to be forewarned is to be forearmed. Or, is it possible that the gracious presence of their Majesties has been deemed by the frontiers men to offer them glorious opportunities of making money either by trade or by Shylockian pursuits!

BENGALEE, 17th Nov. 1911.

A grievance.

1399. A writer to the *Bengalee* says that some time ago the residents of Sidheswar Chandra's Lane submitted a petition to the Commissioner of Police, praying for the removal of a disorderly house situated in the above-mentioned lane.

The Commissioner of Police very kindly granted the petition and ordered the removal of all the women in the house. Obeying the orders of the Commissioner, all the women found quarters elsewhere, except one, the keeper, who is still there and is defying the order of the Commissioner of Police.

In view of the fact that this woman is very immoral, and that the example she sets is apt to corrupt the infant morals of those who live in the adjoining building, it is hoped that the Hon'ble Mr. Halliday will be pleased to consider the dreadful state of affairs and to see to the removal of this pest.

(b)—*Working of the Courts.*

1400. The *Amrita Bazar Patrika* devotes a long article to the case in which Gunner Frederick William Bard Marshall stood charged before the Bombay Criminal Sessions with having shot dead one Baloya, and having caused grievous hurt to his son, Lachmoya, and concludes by remarking that the result of the case is far from satisfactory, its firm belief being that it may go to confirm a popular suspicion which, however, the Government is anxious to remove.

The case of Gunner Frederick William Bard Marshall.

AMRITA BAZAR PATRIKA, 16th Nov. 1911.

(d)—*Education.*

1401. A writer to the *Amrita Bazar Patrika* remarks that the recent changes in the University Regulations were made with the object of placing University education on a sounder basis. But unfortunately the result has been just the reverse in the muffassil Colleges—the changes instead of forwarding the cause of education, have pushed it back 50 years. The new rules required that all the Professors of a College should be M. As., which has resulted in all B. As. of experience and established reputation being turned out, and their places taken up by boy post-graduates of no experience and hardly out of their teens. These boy prodigies cannot manage their classes, and very often are hopelessly ignorant of the subjects they teach, nor have the necessary power of expressing themselves. In order to mend matters, a Training College for the Professors should be established, where they should learn the art of education also, so that they may be in a position to speak at least in their class room and not go on mumbling incoherent words. The faculty of teaching should be remodelled and raised to the standard of D. T. (Doctor in Teaching), like that of Medicine or Law, with an Intermediate Examination to be known as M. T. (Master in Teaching). The M. A.'s of less than five years' experience in teaching should be required to be M. T.'s, in order to be Professors; and the Professors of less than 10 years' experience must be D. T.'s, so that they may be appointed as Principals or University Lecturers.

In conclusion, the writer suggests that the University Inspectors, when they happen to inspect a muffassil College, should actually hear the lectures delivered by these boy Professors and not remain satisfied in simply inspecting the building and the furniture.

The new University Regulations and their results.

AMRITA BAZAR PATRIKA, 20th Nov. 1911.

1402. Referring to the dismissal of the two Professors, Babus Prasanna Kumar Bose, M.A., and Brojo Sundar Roy, M.A., B.L., employed in the Broja Mohan College at Barisal, which had been established by Babu Aswini Kumar Dutt, but had eventually been taken over by the Town Council, the *Amrita Bazar Patrika* says that both these Professors were appointed only in July last, after having been made to sign the Risley circular and undergo all the other necessary ceremonies. And in November last these two gentlemen were served with notices intimating the termination of their services this month. The news has come like a bolt from the blue, as no reason has been assigned for this sudden decision. The dismissal is supposed to have been the result of a mandate—an oral order of the Divisional Commissioner. When such a suggestion has at all been made in certain quarters—one is still not prepared to place absolute reliance on it—it behoves the Eastern Bengal Government to clear up the mystery if it is really concerned in the affair, or to make a public declaration that it has had nothing to do with this matter. Indeed, it is nothing short of a scandal that two highly educated and cultured gentlemen who were appointed only five months back, after all due enquiries and formalities, should so suddenly be dismissed without even as much as a charge being formulated against them.

Dismissal of two Professors of the Broja Mohan College at Barisal.

AMRITA BAZAR PATRIKA 18th Nov. 1911.

BENGALEE, 19th Nov. 1911.

Dismissal of two Professors of the Broja Mohan College at Barisal.

1403. The *Bengalee* draws attention to a statement made by one of its contemporaries, from which it would appear that two Professors of the Broja Mohan College, who were appointed in July last, have already been served with notices intimating the termination of their services.

The journal remarks that no reason has yet been assigned for this decision. It is merely stated that the decision has been arrived at, at the instance of the Divisional Commissioner.

The editor wonders how it is that these men have been so suddenly served with notices of their discharge, and asks the Commissioner to give publicity to his reasons.

(e)—Local Self-Government and Municipal Administration.

AMRITA BAZAR PATRIKA, 20th Nov. 1911.

Public health in Gorakhpur.

1404. A writer to the *Amrita Bazar Patrika* says that the stage which the public health of Gorakhpur has reached is simply deplorable, and therefore stands in need of the most serious notice of the Municipal and other authorities in charge of the sanitation of this place.

The writer points out that the presence of cholera, plague and other infectious diseases in this district is due to the slipshod way in which the menials of the Municipality perform their duty. All these weak points in the Municipal administration of the town have afforded a favourable opportunity to the above-mentioned diseases, and it is to be hoped that the defects will soon be remedied.

(h)—General.

AMRITA BAZAR PATRIKA, 17th Nov. 1911.

The Bhagalpur District Gazetteer.

1405. The *Amrita Bazar Patrika* writes as follows:—"We invite the attention of the Hon'ble Mr. Duke to the communicated article headed 'How History is Made,' published in our last issue. We have no doubt that the responsible authorities were totally in the dark as to the gems the 'Bhagalpur District Gazetteer' would contain before its publication. Surely, no responsible party could allow them to creep into a book published under official auspices, when they are bound to seriously affect the lofty position of the Government. As for Mr. Byrne, editor of the 'Bhagalpur Gazetteer,' we wonder he had not sense enough to know the mischief he was doing by giving free play to his morbid imagination. He might have seen or fancied to have seen spectres of sedition in all public institutions and movements in the district; but surely he had no business to drag the Government into the matter, for the 'Gazetteer' has been issued under the auspices of the Bengal Goverment. One can hardly conceive of a more awkward position than what the Bengal Government has been put to, owing to the conduct of this nervous official. Indeed, if Mr. Byrne only sought to hurt some public bodies or movements, his effusions have in fact done greater harm to the prestige of the Government."

AMRITA BAZAR PATRIKA, 16th Nov. 1911.

Ibid.

1406. The *Amrita Bazar Patrika* invites the attention of the Government of Lord Hardinge and the Hon'ble Mr. Duke to the inaccuracies contained in the lately published District Gazetteer of Bhagalpur, and asks if they will tolerate the perpetration of such mischief as is contained therein, particularly in pages 57, 63, 67 and 117.

INDIAN MIRROR, 19th Nov. 1911.

Indian Provincial Civil Service.

1407. Writing on the recruitment for the Provincial Civil Service, a correspondent to the *Indian Mirror*, signing himself Rakhal Raj De, remarks that the present system of recruiting the Provincial Civil Service has already begun to excite disaffection among the educated Indians. The system of competition, which worked well and produced excellent results and gave universal satisfaction has been supplanted by the system of nomination, invidious as it is. Under this system what was once given to the victors of a fair contest in an open arena is now being given to the favoured few in private. This is not at all and cannot be at all good for the service. The only way of benefiting the cause of the service, which now stands materially injured, is by putting in it able and worthy men secured in a fair trial of strength. That way the system of nomination has

closed. So, instead of giving the best intellect that can be had in the market, it gives mediocrity. A man of mediocre intellect and of no high standard of attainments and moral virtues is sure (if he can get himself armed with a recommendation from some person of influence and interest) of a ready welcome; whereas a man endowed with splendid talents and equipped with high attainments and moral virtues, but unarmed with the most effective weapon of a recommendation, meets with a repulse. Therefore, the condition to which the service has been brought by the impolitic system of nomination, cannot but fail to lead to its deterioration and to its ultimate ruin.

The writer entreats Lord Hardinge to take, on the eve of the Royal visit, this genuine grievance into His Excellency's kind consideration, and to redress it, if practicable. These young men resent the deprivation of their legitimate right to compete for the prize. They brood over the wrong inflicted upon them by taking away from them the chance of entering the service by dint of their merit and skill. It is no wonder if this resentment at last drives them into an open declaration of crusade against the system of nomination. The Royal visit, which will cause such a universal rejoicing and feasting, should be the means of removing all bitterness and jealousy and discontent generated in the minds of Indian young men by this system of nomination.

BENGALEE, 19th Nov. 1911.

The Indian Medical Service.

1408. A correspondent of the *Bengalee* remarks that some of the departments under the Government of India which were solely reserved for the employment of Europeans are showing a tendency to give room for the participation of the Indians; but the Military Assistant Surgeon branch which is exclusively a field for the appointment of Europeans and Eurasians, has not yet given its share of division to the Indians. The Indian Medical Service, though purely a Military Corps, yet opens its doors without any reserve. It is very strange why a certain margin cannot be granted to Indians in competing on an equality with the Europeans and Eurasians. There are many sections among the Indian community who will be willing to come forward to serve in the regiments and keep up their position with the British Troops.

INDIAN MIRROR, 19th Nov. 1911.

British Indians in the Dominions of Canada.

1409. The proposal of the Dominion Government to form a regiment of Indian immigrants, consisting mainly of Sikh settlers and *ex*-soldiers meets with the approval of the *Indian Mirror*. The journal considers this a good step taken by that Government, and hopes that it will lead to a relaxation of the laws which operate to the obvious hardship of His Majesty's Indian subjects.

VI.—MISCELLANEOUS.

INDIAN MIRROR, 17th Nov. 1911

The Press and the Durbar.

1410. The *Indian Mirror* says that although it is not good form for guests to lay down their manner of entertainment to the host, one cannot refrain from representing to the Government of India that much inconvenience is likely to be felt by the press representatives who have been invited to the Durbar, owing to their not being allowed to be accompanied by assistants. In each case, the invitation is confined to a single individual—either the Proprietor or the Editor. On an occasion like the Durbar, where there are so many things to see and so many functions to attend, it is practically impossible for an Editor to get through his business without assistance. The case of the Proprietors is worse. Many of them (particularly those of the vernacular press) have perhaps not even a rudimentary knowledge of journalistic work; and it will be difficult for them to do anything more than to look about. At the last Durbar, each newspaper received two invitations, and the work went on smoothly. On the present occasion, not only is the invitation cut down to one, but in cases where two or more papers belong to the same concern, the Editor and Proprietor of the separate journals are rolled into one. The shears have been applied in the case of all papers, Indian and Anglo-Indian. If it is not too late, the Government of India will earn the thanks of their newspaper guests by reverting, at least in the case of the daily journals, to the system adopted at the last Durbar.

INDIAN MIRROR, 18th Nov. 1911.

The failures of banks and firms.

1411. In connection with the failure of the Bank of Burma, the *Indian Mirror* says that the frequent failures of banks and firms, entailing ruin upon hundreds of families, raise the very serious question whether the law should not be made considerably stricter than it is, in order to safeguard the public.

INDIAN MIRROR, 19th Nov. 1911.

1412. The *Indian Mirror* points out that the most remarkable feature of the progress of Co-operative Credit Society in the Punjab during the past year is the fact that money-lenders are coming in with considerable deposits, and the Lieutenant-Governor says that it would be hard to find more substantial evidence of the growing reputation of agricultural banks for safety and prosperity. The money-lender is beginning to see that his occupation is threatened, and is taking steps in time to safeguard his interests.

The Co-operative Credit Society in the Punjab.

AMRITA BAZAR PATRIKA, 9th Nov. 1911.

1413. In contrasting India, Past and Present, the *Amrita Bazar Patrika* says that the sad truth cannot, however, be concealed that 35 years ago the people were in many respects better off than now. They then enjoyed the full confidence and ardent sympathy of the rulers, and had thus no Arms Act, no Sedition Act, no invidious distinction in the matter of criminal administration of justice between Europeans and Indians to take away their manliness.

The forthcoming Durbar.

Their condition was not so deplorable as now, or even in 1903 when Lord Curzon's Durbar was held. True, the Sedition Act had then already been made more stringent, but there was nothing like the present Press Act, the Seditious Public Meetings Act, the Explosives Act, and above all, the Partition of Bengal. The existence of the Criminal Intelligence Department was unknown, and nobody could ever dream that His Majesty's subjects could be deported, uncharged and untried. It should also be stated that scores of political offenders, who are everywhere treated as first class misdemeanants, are yet rotting in jail like so many hardened criminals,—a spectacle never witnessed in the annals of the British administration in India.

There is thus no dearth of boons which His Imperial Majesty may be graciously pleased to confer on the people and thus evoke their fervent loyalty and affection to the British Throne. True, the King cannot or does not meddle with the administration of the Empire; but surely he can express his Royal wishes, and there is not a minister of his who will not deem it a proud privilege to carry them out. Why, the minister in attendance on His Majesty is the Marquis of Crewe,—the final executive authority in matters Indian; and thus the chance is propitious for doing something tangible which might knit India and England closer together.

INDIAN MIRROR, 19th Nov. 1911.

1414. In view of the forthcoming Royal visit, the *Indian Mirror* says that India has passed through an eventful period, but thank God, the atmosphere is no longer disturbed. The unrest was a mere temporary phase of insanity in an insignificant portion of the community. India has entered upon a new era of peaceful and progressive development. The coming Royal Durbar will set the seal upon the personal link between the Sovereign and his subjects in India.

Ibid.

BENGALEE, 19th Nov. 1911.

1415. With regard to the approaching *Bakr-Id* festival, the *Bengalee* says that in the resolution which the Government issued in connection with the *Bakr-Id* riots of last year, it was definitely settled that Conciliation Boards, consisting of Hindus and Muhammadans, should be formed. It is no exaggeration to say that if there were such Boards about this time last year, the riots would have been averted. A whole year has nearly passed; but the Conciliation Boards have not yet been organised. The machinery of Government, indeed, moves slowly. But it need not move with the measured leisureliness which has been displayed in this connection. Even now it is not too late to form these Boards. What a pity it would be, if on the very eve of the Royal visit, there were to be the fanatical outbreaks which disgraced the annals last year? Both the communities, Hindu and Muhammadan, are prepared to do their duty and co-operate with the Government in this matter. But the Government must take the initiative, and that without any loss of time.

The approaching *Bakr-Id* festival.

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